THE GOLDEN SCEPTER.

with

The Churches Marriage,

and

THE CHURCHES CARRIAGE

In three Treatises.

BY

The late Learned Diuine,

IOHN PRESTON.

Dr in D. & Chap: in Ordinary to his Matie. & of Emmanuell Colledge in Cambridge.

And sometime Preacher of Lincolnes Inne.

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THE GOLDEN SCEPTER held forth to the humble.

VVITH THE CHVRCHES DIGNITIE by her Marriage.

AND THE CHVRCHES DVTIE in her Carriage.

In three Treatiſes.

The former delivered in ſundry Sermons in *Cambridge*, for the weekely Faſts, 1625.

The two latter in *Lincolnes Inne.*

By the late learned and reverend Divine,

IOHN PRESTON,

Dr. in Divinity, Chaplaine in Ordinary to His *Majeſty*, Mr. of *Emanuel* Colledge in *Cambridge*, and ſomtime Preacher at *Lincolnes Inne.*

PSALM. 45 6.

Thy throne O GOD is for ever and ever: the ſcepter of thy kingdome is a right ſcepter

IER. 3. 14.

Returne O back-ſliding children, for I am married unto you.

HOS. 2. 7.

I will goe and returne unto my firſt husband for then it was better with me than now.

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TO THE TRVLY

VERTVOVS AND RELIGIOVS Gentleman, RICHARD KNIGHTLEY, *Esquire.*

SIR,

IT hath beene our cuſtome hitherto, who were deputed by the Author to this ſervice, to inſcribe or dedicate the ſeverall tractates wee have put forth, to ſome or other of his ſpeciall friends, as proofs of our fidelity, in diſcharging of the truſt repoſed in us, and ſpeciall emblemes of the Authours great abilities. For if in

every triviall and ſmall Epiſtle, a man do *exarare animam*, imprint upon the paper ſome peeces of his ſoule, he doth it much more doubtleſſe in his ſtudied exerciſes, wherein he cannot but conceive his memory may live, and ſome part of himſelfe be kept alive, and ſweet to all poſterity.

Horat. If he could ſay, *non omnis moriar*, becauſe he was a Poet, and think his Poem *perennius ære*, a monument that time it ſelfe would not be able to divoure: how much more may he ſay it that drawes himſelfe unto the life in an immortall Dye, and writes ſuch characters as are not ſubject to decay and periſh? *For all fleſh is graſſe, and all the glory of man as the flower of graſſe: the graſſe withereth, and the flower falleth away, but the word of the Lord endureth for ever: and this is the word, which by the Goſpell is preached* unto you, 1 *Pet.* 1.24, 25.

Seeing therefore it hath pleaſed God to preſerve theſe peeces yet alive, and after long deferring and deſiring, to produce and bring them forth to publike view; we have thought good, in a prime and ſpeciall

ſpeciall manner to entitle you unto them, and to ſend them out unto the world under the covert and ſhadow of your name.

For ſeeing it pleaſed the Authour to chooſe your habitation, wherein to put off and lay up his (then) decaying and declining body, why ſhould it not bee proper and convenient, to ſend theſe living and ſurviving peeces of his ſoule, for to attend it? conſidering eſpecially, how much his body heretofore had waited on his ſoule, which otherwiſe, in humane probabilitie, might ſtill have beene alive.

Neither is there any doubt, but theſe vigorous and uſefull breathings of his ſpirit, wil find acceſſe and entertainment, where his languid, and at laſt, his breathleſſe body did. Eſpecially theſe which may more properly be counted his, than any thing that hitherto hath ſeene the light, and this wee dare be bold to ſay for theſe, that none of them did more expreſſe the Authour to the life.

Thoſe that did either know him in his life

life time, or since have much and frequently perused his writings, shall find these three things every where occurring.

The foulenesse of sinne, the freenesse of grace, and the fulnesse of duty, which in other peeces onely scattered, and sparkling here and there, are here collected under proper heads, and handled so professedly and clearely, as nothing more concerning them can be desired.

In the first are the danger and deformity of sin, driving the spouse to sad and low expressions of her selfe, as those virgins were commanded, *Deut.*21. 11,12,13. *Even to shave her head, and pare her nailes, and bewaile her father and her mother*, that is, her naturall and inbred evils and corruptions.

In the second, is the glorious freenesse of the grace of Christ, receiving this dejected and humbled captive unto favour, and, with that great King, *Hest.*5.2. reaching forth the Golden Scepter of his love and mercy to her, not onely to the pardon and forgiveneſſe of all her sin, but intitling also of her unto all things, *for all things are hers, whether*

Paul

Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are hers, because she is Christs, 1 Cor. 3. 21, 22.

In the third, the fulnesse of her duty is prest upon her, for, *the grace of God, that bringeth salvation, doth no sooner appeare to any man, but it teacheth to deny ungodlinesse and worldly lusts, and to live soberly, righteously, and godly in this present world,* Tit. 2. 11, 12. that as before *Ahasuerus* had the virgins purified that were to approach his bed, with various and costly powders and perfumes, *Hest.* 2. 12, &c. so Christ, when once the soule is faithfully espoused unto him, perfumes and washes her in his most precious bloud, and beautifies her with variety of graces, *that he may present her to himselfe a glorious Spouse, not having spot or wrinkle, or any such thing, but that she should be holy, and without blame,* Eph. 5. 27.

And now what rests, but that these Treatises crave shadow & protection from you, nay owne you for their Patron? Doth not the low and humble posture of your mind

mind intitle you unto the first? your high opinion of free grace, unto the second? and your holy and spotlesse carriage, to the third? Having so just a title (besides other ingagements) by this threefold clayme, 'tis but justice to call your name upon it; and, by your acceptance of it, you shall shew friendship to this Posthume, and especially oblige

Your already much obliged,

&c.

and ingaged,

THOMAS GOODWIN.

THOMAS BALL.

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THE GOLDEN SCEPTER.

2 CHRON. 7. 14.

If my people which are called by my name, ſhall humble themſelves, and pray, and ſeeke my face, and turne from their wicked wayes: then will I heare in heaven, and will bee mercifull to their ſin, and will heale their land.

THeſe words containe the anſwer GOD gave to *Salomons* Prayer, which hee made when hee dedicated the Temple: His Prayer was, that when they prayed on earth, hee ſhould heare in heaven: And *God* promiſeth in the words I have read to do all that *Salomon* asketh: which promiſe containes three parts.

Firſt, That hee would heare in heaven, which

phrase notes out either his power, that he is able to bring to passe what he assents to doe; men are said to heare on earth, because they can doe little; but God in heaven; or else it implies, that though hee seemes to be farre off from his people, yea though in heaven, yet he will heare at last.

2 The *Second* part is, that *he will pardon their sins*, and it is of all other mercies the greatest, for sin hinders all good things, and openeth a gap to all evills, and therefore *David* saith, *Blessed is the man, whose sin is forgiven*: of all requests it is the greatest that wee can make, and of all grants the greatest that God vouchsafeth.

3 *Thirdly*, He *will heale their land*, and remove their affliction: Now observe the order of this, in that before he doth it, he pardons their sin.

Now this promise is farther set forth by two things.

1 1 *First*, the persons to whom it is made; the people of *Israel* and *Iudah*, notified by two attributes; First they are his people; Secondly, called by his name, or on whom his name is called, as the name of the *husband* is called upon the *wife*, or of the *father* upon the *sonnes*; and as they in *Antioch*, and we are called *Christians* from CHRIST.

2 *Secondly*, the conditions this promise is made upon, for it is the Lords manner to put promises upon conditions.

1 *First*, if they bee humbled, and humble themselves.

2 *Secondly*, if that humiliation, bee not contained within the compasse of their brests onely, but expressed

preſſed by prayer and confeſſion of ſins.

Thirdly, if they *ſeeke my face*, ſeeke to bee reconciled, ſeeke his preſence as ſeparated from all things elſe, not ſeeking Corne, Wine, Oyle, but GOD himſelfe. 3

Fourthly, if they part with their ſins in ſeeking, for they cannot maintaine Communion with him elſe, for *God dwels in light*, and he who *walkes in darkeneſſe, can have no fellowſhip with him*. And thus you have the Analyſis of the words; wee in handling them will not uſe this method, but begin with the words as they lye, and will obſerve firſt theſe three Doctrines from theſe words. 4

If my people called by my Name

First, God ſends ſharpe afflictions on his owne people: this appeares by the Coherence, for in the words before the text, *If I ſend plague*, &c. then *if my people*, &c. 1 *Doct.*

Secondly, that yet in them the Lord is very tender and full of compaſſion to his people; this loving compellation [*my people*] argues as much, it is as if he ſhould ſay, I cannot forget you, for you are called by my Name, you are mine, though I thus puniſh you. 2 *Doct.*

Thirdly, that the *Lords Name is called upon his people*. For the *firſt*, the Scripture is frequent in examples of this kind, ſo as I ſhall not need to ſtand to name any places to you, they are ſo well knowne already. 3 *Doct.*

I come to reaſons of it, why it is ſo.

Reas. 1. *First*, he ſends ſharpe afflictions on them becauſe he loves them, they are ſuch as belong to him, and the ground of this reaſon is, becauſe, *Ira eſt tam ex amore quam ex odio*; Anger is as much out of love as hatred; it is a true rule though it may ſeeme a paradox, becauſe when one loves another, hee deſires much from the party beloved and expects much from him, and therefore a croſſe and ſtubborne action from ſuch a one provokes more to anger, than from any other man; as from a Son, from a Friend, from a Wife, it woundeth more; and therefore God ſaith of himſelfe, that he is a *jealous* God: Iealouſie is a mixt affection of love and anger, the meaning is, if I find my peoples affection ſtealing out from me, I am preſently affected, as a jealous huſband uſeth to be in ſuch a caſe, and there is no anger to that, nor none ſooner ſtirred: God will indure ten times as much from another, but when one that he hath taken into covenant with him, offends him, he is angry, and will therefore be ſure to ſend ſome ſharpe affliction on him, which is the fruit of his anger, for his anger is not in vaine.

2. *Secondly*, hee doth it that his *Name* might *not bee blaſphemed*, that was the reaſon he gives, why hee puniſhed *David* when he committed adultery, for the Lord muſt of neceſſity doe it for their ſakes that ſtand by and looke on, to ſhew to them that he cannot indure ſuch things, no not in his owne people.

3. *Thirdly*, becauſe he hath ſaid, that he will *be ſanctified of all that draw neere to him*, he will have them know that he is an holy God, hating iniquity; and that none ſhould draw nigh to him, but ſuch as have

holy

holy hearts, and pure hands: and this was the reason why he did send fire upon *Corah*, *Dathan and Abiram*; *The Lord hath separated you, and you draw neare to himselfe*, saith *Moses* to them, and that in the neerest manner to doe service as Priests to offer Sacrifice, and you are among the heads of the people, and therefore he will not forbeare you, others that are afarre off (it may bee) God will long and farre forbeare, but others that are sanctified to the Lord, and draw neare to him in profession and in the opinion of others, and also so indeed, of those God will either bee sanctified by their bringing holy hearts before him, or else he will vindicate his holinesse by punishing them, and will not suffer them to go on with prophane hearts. Num. 16. 9

Fourthly, because they are *his people among whom hee walkes*, and with whom he dwels, 2 *Cor.* 6. and the three last verses, and the beginning of the seventh Chapter, he is conversant among them; But you will say, is he not every where else? yes, but he is there as a man is in his owne house, among his sons and daughters, observing every thing, looking narrowly to them, and because he is still with them, therefore hee will endure no uncleanesse among them: thence it was that in the Campe he commanded every man to carry his paddle with him, when he went aside to bury it, that no outward filthinesse might appeare, for *I walke among you*, hee did it, to shew by that which is odious to us, that wee should hide what is odious to him, namely sin, and filthinesse, which caused him to loath his house, to *loath Israel*: when Israel was so unswept and so filthy, 4

God loathed it and so departed from it, and so *Asabel* came upon them. God will bee sure to plow his owne ground, whatsoever becomes of the wast, to weede his owne Garden, though the rest of the world should be let alone, to *grow wild*.

But you will object and say, that the Saints wee see, often sin, and afflictions doe not follow.

I answer, it may be and doth fall out often, and the reason is because God findes his worke done to his hand. If they plow themselves up, God will not, but if we do it by halves (as that is our fault we leave many balkes behinde us) then God alwaies comes with afflictions, yet then the lesse that you leave behind unplowed, the lesse will God afflict you: if you humble your selves throughly, you shall escape, except only in the case of scandall, and then God must needs do it for their sakes that looke on, as in *David*, God would have all the world see his punishment on him, as well as they knew of his sinne, but this comfort you may have though you have greatly sinned, (if not scandalously) that humble your selves throughly, and you shall escape.

Vse 1. Learne from hence to feare the Lord, to tremble at his words, and seeing he will endure no uncleanesse in his owne people, *stand in aw and sin not*: labour to bring your hearts to such a constitution, to such an awfull respect as to feare to omit any good duty, or commit the least sinne, and this had need to be urged upon you, for it is the cause of all that laxiture and looseneſse in our profession, that we doe not feare the Lord as we should. If we had

the

the feare of the Lord before our eyes (as the Apostles speakes *Rom.3.*) that is, if we saw the Lord so as to feare him, we should walke warily and look how, and where wee set every step, and the reason why you are so uneven and not like your selves, is from want of the feare of the Lord: Now the reason of that phrase of the *Apostle* that the *feare of God* is said to bee *before your eyes* is from the nature of feare, *Timor figit oculum*, as if a man bee busie about any thing, if there be any thing that he feares, he wil still have an eye to that, and he watcheth least it should come with some by blow, when he thinks not of it, and so doth the feare of the Lord worke where it is, it fastneth our eyes on him: And if the Lord were thus before our eyes to feare him, it would make us walke more evenly and more constantly with him. And therefore when the holy Ghost in Scripture would chuse to commend a man, he singles out this propertie, especially of fearing God, as that *Iob* was an *upright man fearing God*, and so speaking of *Cornelius*, it is said that hee was, *a just man fearing God*, and so *Abraham* when hee would expresse the wickednesse of the Court of *Abimelech*, he sayes, *the feare of the Lord is not in this place*, that is, there is no religion nor good men, God is not regarded there, and the more feare, the lesse sin, *stand in awe and sinne not*. If a man stand in awe of the Lord he would be afraid of every sin, he would be afraid of vaine thoughts, to bee vaine in his speeches and to give way to the least wickednesse, afraid of every inordinate affection, hee would be afraid how hee spent the time from morning till night, and how to Psal. 4.

give an account thereof, afraid of recreations, leaſt he ſhould ſleepe too much, or ſleepe too little, eate too much, or eate too little, as knowing all is but to whet the ſithe to make him the fitter for his harveſt worke, and therefore would be afraid to forbeare refreſhments too-much or to uſe them too little. I beſeech you therefore that are in Covenant with the Lord, and neareſt to him, that know your ſelves to bee within the Covenant, to conſider this and learne to feare. And to helpe you in this, take two places of Scripture, 1 *Pet.* 1. 7. *If you call on the Father who judgeth without reſpect of perſons, according to every mans worke, paſſe the time of your ſojourning here in feare*; that is, ſeeing you have ſuch a Father that judgeth every perſon, all his children, he will certainely afflict you if you offend him: Therefore feare to do it. The other is, *Heb.* 12. 28, 29. *Let us ſerve him with all reverence and godly feare, for even our God is a conſuming fire*, [*our God*] whom we worſhip is not made all of mercy, he hath other Attributes joyned with them, *to you he is a conſuming fire*; If you will not ſerve him with feare, though not immediately to conſume you utterly, yet to afflict you, and thereby to conſume your luſts; ſo as it is a dangerous thing to be negligent of him, to meddle with him who is a conſuming fire.

How ſharply did God deale with *David*, who was yet nearer him than any of us; firſt he tooke away the child from him, which to him was a ſharpe affliction, he being a tender Father, and had a ſtrong affection to his life, as appeares by his faſtings, and the like hee had to *Abſolon*, who yet was a Rebell againſt

againſt him; and then to have almoſt all the people to fall from him, when he was an old King, to have Concubines abuſed ſo openly, and the ſword never to depart from his houſe; all theſe ſate cloſe to him, went neare his ſoule; beſides his ſhame, to have his ſin diſcovered to all the world, as appeares by *Pſal.* 51. Have not wee cauſe then to ſpend our time in feare, if hee dealt thus with *David*? and doe not ſay, that though he dealt thus with *David* offending of him, that yet he will not doe thus with me, for is he not a *Father that judgeth all* his ſonnes, and that *without reſpect of perſons*, as the *Apoſtle* ſaith? Conſider alſo what he did to *Iacob* and *Rebecca* for conſulting and agreeing to get the bleſſing by a lye, for though the thing ſhee went about was good and they had a warrant for it, and their end was good; yet they uſed ill meanes (a lye). But GOD met with them both for it, *Iacob* was therefore put to live twenty yeares from his Mothers houſe (whereas he ſhould have ſtaid Gods leiſure, and not have beene too haſty for the accompliſhment of that promiſe, for *he that believeth doth not make haſte:* and ſo God promiſeth riches and all good things to his children, as much as they can deſire, but they muſt not make haſte, that is their fault) and when he was comming home againe, what a feare was hee put to from *Eſau*, that lye of his being the cauſe of their falling out! and how did *Rebecca* alſo for all that while want the comfort of a ſonne ſhee loved, and had none to live with but *Eſau*? And ſo *Moſes* was dearer to God than any man upon earth, hee never ſpake with any face to face as with him, yet he

he would have ſlaine him in the Inne, for not circumciſing his Child, and alſo becauſe of that other ſin at the waters of *Meriba*, he chuſeth an affliction for him, wherein he moſt of all croſſed his deſires denying him to goe into the Land of *Canaan*, it may bee ſome ſmall affliction in ſhew as this ſeemed to be, which yet pincheth ſorely, and ſome great affliction on the contrary in bulke to others, that is not ſo to him that beares it; And thus he alſo deales with *Eli*, a zealous man (would any of us were ſo in theſe dayes) for when newes was brought that his ſonnes were dead, and many of the people ſlaine, he was not ſo much troubled at that, as that the *Arke* of the Lord was taken, and this amazed him ſo as that he fell backward and brake his necke: you ſee the holineſſe of the man, yet becauſe he had preferred his ſonnes before the Lord, did not governe them well, God did not onely thus take away his life, and of his ſonnes, but the Prieſthood alſo from his houſe for ever, and have not wee all cauſe to feare then? How did hee deale with the good Prophet that was ſlaine by a Lion, his fault that he beleeved another mans word, pretending that he had Gods Word, when hee had Gods Word expreſly given to himſelfe, this ſinne was as the ſin of *Eve* who beleeved the Divels word, when ſhe had *Gods* Word expreſly, and therefore let us when we have the Word of the Lord ſticke cloſe to it. And ſo however hee deale with *Gideon* a worthy man reckoned up among thoſe worthies, *Heb.* 11. yet when he made an *Ephod*, ſee what judgement fel upon his children, *Iudg.* 9. and all his houſe was cut off.

Theſe

Theſe examples are uſefull for you to conſider, that you might know and feare the Lord, and the want of this is the cauſe of this remiſſneſſe and looſneſſe in our profeſſion, and that we doe not ſo conſider our waies. Saint *Paul* was an holy man, and one that ſtood in neere termes with *Ieſus Chriſt*, yet feared exceedingly, 2 *Cor.* 5. *Wee knowing the terrour of the Lord perſwade men*; And *Iob* that was very exact in his life, which appeares by the 31. Chap. which Chapter is nothing elſe but an expreſſion of the manner of his carriage, which was very exact, verſe 23. he gives this as a reaſon, *the puniſhments of the Lord were a terrour to me*, and ſo in the 2. verſe the reaſon why he would not give liberty to his eys to looke on a Maid, was for that hee conſidered, *what portion then ſhall I have with the Almighty?* and this feare of the Lord is needfull at this time, when God hath diſcovered himſelfe to be angry with the Land, which is not onely for the groſſe ſinnes of wicked men, but the ſinnes of the Saints alſo; It is your coldneſſe, remiſſeneſſe and laxitude. I have two grounds for it, firſt in the *Revel.* 2. becauſe *Epheſus was fallen from her firſt love*, therefore he would *remove her Candleſticke*, that is, the whole Church among them, carry them into Captivity, for I cannot ſee by the *Candleſticke* how only the Miniſtery ſhould be ment; and ſo in the *Rev.* 3. becauſe *Laodicea was neither hot nor cold*; therfore will I ſpue them out of my mouth, God would endure them no longer, and therefore you that thinke your eſtates the beſt, even you have had a hand in this plague, you thinke that other mens ſinnes, the ſinnes of wicked men

men are the cause of it, but God he knoweth, that they cannot pray and have no life in them, as you have; and though their sinnes also be a cause, and a maine cause, as appeares by the *Amorites*, whose sinnes when full, God punished; yet I say they are yours also: And therefore, when there is an evident signe, that God hath a controversie with a Kingdome and the Churches, and a signe of his wrath is proclamed from heaven, then every man must doe something; now feare the Lord, be zealous, repent and doe your first workes, begin now to mend your pace to heaven: and yet would onely there were a want of zeale among you, yea is it not in disgrace, is not a zealous man hooted at, as an Owle among us? this place, the excellency of it is exceedingly abated and eclipsed, the zeale of it is withered, the Lord is departed from us; learne to bee more zealous, and God will returne and cause you to flourish againe; for when God lookes upon a people, it is with them as with the earth in spring time, and when hee departs from them, they are as withered trees in winter, and where now is the zeale of former times, the Communion of Saints, the heating and whetting of one another, by mutuall exhortations; where is the boldnesse for the Lord? Those holy prayers, those former times are gone, the light of those times remaine, but not the heate, as also if wee looke backe upon that Generation of Queene *Elizabeth*; how are we changed! they were zealous, but here is another generation come in their roome, that is dead, and cold, and yet we have their light, but *ignis qui in illis calidus, in nobis lucidus tantum.*

But,

But, I beseech you, that you would now begin to stirre up your selves, especially in these times of fasting, when there must bee an extraordinary renewing of a mans covenant with God, that you would not now be so cold, and so dilute as you have beene; and seeing you have that you would have, and have desired long publike dayes of humiliation, that you would labour to spend them with all care and diligence and quicknesse of spirit, and to consider that the maine is to bee done at home with your selves, for the end of these dayes is, that you may be humbled, which you will never bee, till you consider your particular sinnes, get up early in the morning, for then your spirits are quicke, and so you will have a long time before you come to the congregation, and get you all that while alone, and consider your particular sinnes, and the holy duties you neglect, and renew your repentance, and enter into covenant; and then when you come hither you shall finde the word to have another manner of working upon you than it hath ordinarily.

If God be thus ready to punish his own children, and that thus sharpely, it shewes the sinne of those that are fearelesse and careless, which provoketh God exceedingly; *Zach.* 1. 15. *I am very sore displeased with the careless heathen*, the heathens had sinnes enow besides to anger the Lord, yet this sinne did it above other sinnes, and it is not to bee wondred at that it should, for it is a rule in Philosophy, and most true, that of all things that which provoketh a man most, is contempt, in so much that *Aristotle* maketh it the onely cause of anger, though therein

Vse 2.

therein he is deceived, yet it is the maine; we use to say *non respondere pro convitio est*, it is a signe of contempt not to answer againe, as when a man is chidden and stricken, & *non respondere* to goe by, as if hee tooke no notice of it at Gods hand, this is contempt. And thus a Father when he is angry with his son, or a Master with his servant, how hainously doth hee take it! And so God who now hath discovered his wrath to the whole Land, and to every particular man in it, this neglect of him will cause his wrath to wax hot against us, but yet for the land in generall wee have cause to hope that his wrath doth not so, but that God takes it well at our hands, that we are thus publickly assembled: but let mee say this, though, to every particular man, though God spare the Kingdome, yet if thou neglect him and bee careless, it will goe the worse with thee however. In the 50. *Psalme* when hee had expressed great threatnings in the former verses; hee concludes with this, *Consider this, O all yee that forget God*! you that minde him not, *least hee teare you in peeces, and there bee none to deliver you:* and so in the Prophet *Ieremy* 5. 12, 13, 14. verses, because you say *that his words are but winde, they shall be as fire, and you as drie wood, and they shall devoure you.* This is the great fault of men, that they are ready to feare things which they should not feare, the creatures, poverty and discredit, but are backward to feare the Lord.

God sayes of the Church *Rev.* 2. 12. *Feare not the things thou shalt suffer*; what all the world feares, that doe not you feare, feare not the things you shall

ſhall ſuffer, thoſe things you ought not to feare, but feare thoſe things you ſhould doe, and who is afraid of them, leaſt hee ſhould provoke God in them? And ſo Chriſt ſaith, *feare not* men, no, not *thoſe that have power of life and death* (if wee ſhould feare any, it ſhould be them) remember that was the commendation of *Moſes*, *hee feared not the wrath of Pharaoh*; when you place your feare thus amiſſe, it becomes a ſnare to you; for it makes your hearts buſie upon the creatures, when they ought to be ſet upon *the Lord*; but when your feare is placed upon *God*, it doth exceedingly helpe you, nothing more: to give you an inſtance or two, you ſhall finde *David* exceedingly ſtrucke with the feare of the *Lord*, when *Ziglag* was burnt; no accident ever ſo amazed him: when hee fled before *Abſolon*, hee bore it much better, yet that feare helped al, for it ſet him a worke to pray; ſo *Iehoſhaphats* feare did alſo helpe him, when he heard of a great Army comming againſt him, it ſet him on worke to pray, and ſo turned away the Iudgement: and therefore things that you ſo feare, when your feare is placed on *God*, ſeldome come to paſſe, for that ſets men on worke to prevent them, whereas evill feare brings the thing with it. *Saul* feared the Armies of the *Philiſtines* exceedingly, that made him ſeeke to the Witch, and this wrought his overthrow which hee feared: ſo *Ieroboam* feared the loſſe of his Kingdome, and that feare made him ſet up the Calves which loſt him his Kingdome indeed; learne therefore to feare the *Lord*: nothing brings a Iudgement ſo much as the want of feare, ſecurity is the next doore to a Iudgement.

ment. *Lachish* was a secure people, and when the Army came against them, they and their City fell as Figgs from a tree that are ripe, so did they fall in their enemies mouths, security is a fore-runner to every mans Judgement, *Esay 66.2. To him that feares mee, saith God, and trembles at my words, to him will I looke to keepe him safe*; if not, I will neglect him as much as hee mee, I will have no eye to save him, as hee hath no eye to mee to cause him to feare and tremble. But you wil say, how may I bring my heart to feare the *Lord*? I answer, first pray to the *Lord* to strike your hearts with a feare of him, it is the the worke of *God* to bring the feare of himselfe upon us, for it is hee that brings the feare of one man upon another, hee brought a feare upon all the Nations of the Land, when the people of Israel entered Canaan, much more the feare of himselfe, for the affections are such things as the *Lord* onely can meddle with, and therefore the Apostle saith, *You are taught of the Lord to love one another.*

It must be the *Lord*, that must put in such an affection into you, for his teaching is planting the affections, and so he is said to teach other creatures, that is, to give this or that inclination, and so the *Lord* is said *to fashion the hearts of men*; and then they cannot chuse but feare him: therefore goe to the Lord, and say, Lord I am not able to feare thee: and say, Lord thou hast promised to give the Holy Ghost to those that aske it of thee, that worketh every grace: if you would seeke him so, and seeke him importunately, though you had the secureſt hardest heart of any in the world, hee would at length

length teach you to feare him. *Ier.40. I will plant my feare in your hearts, that they shal not depart from me.* Thus you see that God takes the doing of this to himselfe, it must be of his planting, and he hath promised also you see to doe it. Ier.40.

This is not all, but there is something we must doe our selves.

Therefore secondly, observe the Lords dealing with his, learne to know him in his wayes, and that will be a meanes to cause thee to feare him: if any of his children sin, he never lets them goe, for then should they thrive in evill, and prosper in sinne; but if they will bee medling, they shall be sure to finde some bitternesse in the end. When a mans heart is set upon the creatures, there being thornes in them all, and therefore if hee will graspe too much of them, or too hard, hee shall finde it: Gods children are trained up so to it, that God will not let them goe away with a sinne; if they bee too adulterously affected, they shall finde a crosse in such a thing: you may observe this, in the 30. *Psalme*; there you may see the circle God goes in with his children; *David* had many afflictions, as appeareth by the 5 verse, *I cryed, and then God returned to me, and joy came*: what did *David* then? *I said in my heart, I shall never bee removed*: his heart grew wanton, but God would not let him goe away so, *God turned away his face againe, and I was troubled.* At the 7 verse he is you see, in trouble againe: well, *David* cryes againe, at the 8 and 10 verses, and then God turned *his mourning into joy againe.* And this to be his dealing you shall finde it in all the Scriptures, but be-

2 Observe Gods dealing.

Psalm.30.5

verse 7.

cause we find this his dealing set so close together in this *Psalme*, therefore I name it. Therefore observe the wayes of the Lord to you, and they that are not acquainted with these his wayes, as yet in themselves, see what hee hath done to others in all the world; in our neighbour Churches: when hee had given a bill of divorce to *Israel*, yet *Iudah* had not feared: now when God hath stricken our neighbour Churches, doe you thinke hee will take it well, if we be idle spectators? therefore when he hath stricken another place, learne to feare.

Vse. 3. God will be more severe to wicked men.

If hee afflicts his owne children thus sharply, let them looke to themselves, that are not his; whether they be grosse sinners, prophane persons, of whom there is no question; or mere civill men, and formal professors, in whom there is no power of grace: if he bee thus hot against his owne Church, his anger will be seven times hotter against you: it may bee longer deferred as his manner is, yet when hee strikes, hee will strike you in the roote, not in the branches; and that so as he will not *Strike the second time*: Consider that in the 50 *Psalme*, that *hee will teare you in peeces*; and you that are prophane ones, let me say to you, as 1 *Cor.* 10. 22. *Doe you provoke the Lord to anger? are you stronger than hee?* Those that lye in open prophanenes, and doe fight openly against the Lord, and have not so much as a shew of turning; yea and those that are meerely civill, and yet lye in secret sinnes; that yet are in health, wealth and credit in the world; it is a signe that God meanes them no good, hee would not let his owne Garden goe so long unplowed.

Psalm. 50.

1 *Cor.* 10. 22.

1 Prophane.

And

And in the second place for professors, that doe not answer their profession in their lives, take heed, *for he that is not with me is against me*; it may be thou art no enemy, not very stirring in any evill way, but becaus thou art not with GOD in good earnest, because your hearts are not perfect, at the last day you will be found against him, CHRIST will come against you in good earnest as an enemy; and whereas all your hope lies, that GOD is mercifull and CHRIST a Saviour, learne to know that this JESUS, whome you hope to bee saved by, will prove the sharpest enemy against you, *Kisse the Son lest he bee angry*: the Son may be angry, as he who *Rev.2. hath his eyes like a flame of fire*, and his *feete like fine brasse* to tread you to powder; he shall come against you that are formall: and know, that JESUS CHRIST is not only a Saviour, but a Lord; that he came into the world to be a Prince, and *the government is upon his shoulders*; you forget that part of his office, halfe the end for which CHRIST came into the World, and if you would know what kind of Governor he is, *Ex.23.21. I will send my Angel with you* (saith *God*) that is *Christ*, *beware of him and obey his voyce, and provoke him not, for my name is in him*: he is of the same spirit and disposition with his father, and they are both alike affected to sin; beware of him, he goes along with you, and he will not spare you, for the LORD hath put all the government upon him.

2 Civil men.

Revel.2.

Exod.23.21.

Let it not seeme strange, that he hath or should deale thus with his Churches abroad; what though the Candlestick bee removed out of the *Palatinate*, becaus they were luke-warme, and falne *from their*

Vse 4. Not to think strange that God afflicts his.

first love? what if he should do it in *France*? what if in *England*? in the *Low countries*? should it seeme strange to us? It is his manner so to doe: Hee removed *Iudah* and *Ierusalem* often out of their places; wee should not be offended at it, if he doth, or if he should doe thus with us, as thinking that it is a signe that our religion is not the true religion, and that he doth not love his Churches; yes those hee loves most hee soonest afflicts, for *Iudgement must begin at the house of God*, that is, hee lookes on all the world, as on *Europe* now, and where he seeth his house is, there he beginneth with them, for hee is to use others to afflict them; and therefore he beginnes with them first. *Amos* 2.2. *You have I knowne of all the Nations, therefore will I afflict you* soonest and frequentliest, though not more deeply than others; for though the Church bee brought under water, yet she shall rise againe. I speake this, because men are subject to bee offended at it, and *Bellarmine* I remember, makes that an argument, that theirs is the Church, because they have had so many victories against the Protestants, and our Church hath beene ever and anon downe, but by that argument the captivity should not have lighted upon *Iudah's*, but upon *Nebuchadnezzars* people.

Doct. 2. God pities his people in affliction.

The second *Doctrine* was, that *Though God send very sharpe afflictions upon his owne people, yet therein his kindnesse and compassions are exceeding great towards them*: hee cals them you see here, *my people*, as if hee should have said, you are mine, and I cannot forget you; a man loves that which is his owne, much more God, who is all love. And this Doctrine

Doctrine had need to bee added to the former.

Now the reaſons and demonſtrations of this are three.

Becauſe he is exceeding ſlow to afflict, and exceeding long about it, ere he do's begin, and therefore hee makes many offers often before he does it, as one that could finde in his heart not to doe it at all. *Pſal.78.38.* It is ſaid, he *being full of compaſſion forgave their iniquity, yea many a time did hee call backe his anger*, when his hand was up, and hee giving the blowe, hee called it backe againe, as one that could not finde in his heart to do it; and when hee did it, *hee did not ſtirre up all his wrath*; hee let fall ſome droppes of it, but would not ſhed the whole ſhower of it; and hee gives the reaſon of both, for *they are but fleſh*; and indeed his primary ſcope is to ſhew mercy, and that hee afflicts, is but upon occaſion; and therefore he is provoked, and provoked much before hee doth it: As the *Bee* to give hony, it is naturall to it, but it ſtings but by occaſion, when it is provoked; and this wee ſee to bee true in GOD by experience, who ſuffers men, and ſuffers them long, they continue in their ſinnes, and yet he continues his mercies, and with-holds his judgements. *Reaſ.1.* He is ſlow to afflict. *Pſal.78.38.* *Simile.*

His compaſſion is ſhewen in ſuſtaining them in their afflictions, and in helping them in the mid'ſt of them, *Daniel* 11.33,34. When his people *ſhould fall by the ſword, and by the flame &c.* it is ſaid they ſhould bee *holpen with a little helpe*, that is, ſo much as would ſuſtaine them, beare them up: the like wee have *Zach.* 13. 9. *I will bring a third part through the fire,* 2 He ſuſtaines them in afflictions. *Dan.*11.33. 34. *Zach.*13.9.

and they ſhall come out refined, as Gold and Silver is refined, loſe nothing but their droſſe, ſo as hee would ſuſtaine them, hold them up. And this hee doth by doing of two things, [1] by moderating their affliction, [2] by ſo framing and faſhioning their hearts, ſo as they ſhall be able to beare them.

1 By moderating them.

Hee moderates them; they are *Still in meaſure*, and not beyond their ſtrength, *Revel.* 2, 10. ſaith Chriſt to the Church of *Smyrna*, *Feare none of thoſe things which thou ſhalt ſuffer; behold Sathan ſhall caſt ſome of you into priſon, that you may be tried, and you ſhall have tribulation ten dayes*: as if hee ſhould have ſaid, I will moderate this perſecution, and doe meaſure out the time to you, but ten dayes and no more; and therefore feare not: ſo as you ſhall not have ſo much as Sathan would, for he would never give over; nor ſo little as you would, for then you ſhould not be afflicted at all. If you aske now what it is to be afflicted in meaſure? I anſwer, if afflictions *lye ſo* upon his children as to cauſe them to put forth their hands to wickedneſſe, then it is above meaſure, but if ſo as they never fret nor faint under it, it is not: now he hath promiſed, that he wil ſo accommodate afflictions, as they ſhall not worke ſo with his people, *Pſal.* 125. 3. *The rod of the wicked ſhall not reſt upon the lot of the righteous, leſt he put forth his hand to iniquity*; it ſhall not bee ſo long as to cauſe a diſtemper in the ſpirit of them, ſo as they ſhould not carry themſelves in a meeke manner under it: I meane not ſo, but that at the firſt it may cauſe a buſtling in their ſpirits, as it did in *Iob*, when it grew ſharpe, and hee ſpake unadviſedly, yet not a ſubſtantiall

To be afflicted in meaſure, what.

Pſal. 125. 3.

ſtantiall diſquiet, he came to himſelfe againe. To this purpoſe let the *Pſalme* 129. 3, 4. be compared with the former, God compares there the afflicters of his people *to plowers ſet to plow his ground*, (the *Babylonians* and all the other enemies were but Gods plowers) now they ſhould not doe it, as to do them any hurt, no more than for his advantage and his Churches, they ſhould not goe a foote further, for then *God cuts their cords in ſunder*, and when the traces are cut, then the plow ſtands ſtill, goes not a jot further, let the horſes doe what they will.

Pſalm. 129. 3, 4.

The ſecond way of ſuſtaining them is, in that he ſo faſhioneth their hearts, as they ſhall be able well to beare it; and then though it be great, if they have ſtrength to beare it, it is the leſſe; A great burthen on a ſtrong mans ſhoulders, is no more than a ſmall one on a weake mans. Wee oft wonder that God ſhould lay ſo great afflictions on his children, but we do not ſee their inward ſtrength and ability they have to beare them.

2 Faſhioning their hearts to beare it.

Now firſt he faſhioneth their hearts to pray, and not to murmure, and the greateſt affliction it is nothing if they can but pray, in *Rom.* 8. 26. that is one comfort brought in among the reſt, that ſweetneth our afflictions, *that the Spirit helpeth our infirmities*, and teacheth us to pray.

1 To Pray. *Rom.* 8. 26.

He frameth their hearts to repent, and that they ſhould not ſinne againſt him, and if ſinne bee not mingled with an affliction, it is not bitter, if a good conſcience bee joyned with it: for then it is heavie, when it falls upon the ſhoulder out of joynt, or upon the ſore place, and therefore S. *Paul* he cared not

2 To Repent.

for death or the priſon, becauſe he had a *cleare conſcience*, all his afflictions were nothing to him, for he bare them with a whole ſhoulder; ſinne wounds the ſoule, and then affliction dropped in, cauſeth ſmart.

3 To Patience.

Hee frames their hearts to patience, and ſo that keepes their ſpirit whole, ſo as they poſſeſſe their ſoules, and themſelves: as on the contrary impatience takes the ſoule off the hinges, puts it out of it ſelfe: but whileſt a mans ſpirit is ſtrong and it ſelfe, it will beare its infirmities, but when impatient, it will beare nothing; when therefore afflictions are thus mingled with prayers, and repentance, and a good conſcience and patience, it is eaſie to beare them, and it is GOD mingles their cup thus. And as CHRIST ſaid, *ſhall not I drinke of the Cup which my Father hath mingled?* although the cup be bitter, yet the ingredients he puts in it, makes it ſweete, GOD mingles a cup to them in another manner then to others: See how hee mingled a cup to *Ahitophel*, it was no great thing in it ſelfe, it was but that diſparagement in the rejection of his counſell, yet ſuch an ingredient was put in, ſuch an apprehenſion by Gods providence (for though *God* was not the author of it, yet he ſuffered Sathan to doe it) as that it brake his heart, and he hanged himſelfe. See the contrary in *David*, when *Ziglag* was burnt, a great and ſuddaine affliction, yet he bare it well, for he had comfort from the Lord, an ingredient with it which incouraged him in God, and ſo when he fled before *Abſalom* his owne ſonne, a great and bitter affliction, yet he bare it with ſuch a mind,

as

as if hee had beene in his bed aſleepe, as appeares by the third *Pſalme*, which was made upon that occaſion: when *tenne thouſand were encamped againſt him*; yet hee feared no more, then if hee had had never an enemy in the world. *I will lay mee downe and ſleepe, &c.* *Pſalme 3.*

Thirdly, his compaſſion is ſhewen in bringing them through, and giving them a good iſſue and comfortable fruit of all; as appeares by that place of *Zachary* 13.9. Hee carried them through the fire, and fined them thereby as Gold, led them out, and cauſed them to loſe nothing but their droſſe; or as the Wheat loſeth nothing in the winnowing, but the chaffe. There is an excellent place for this purpoſe in *Eſay* 27. 8. *In meaſure in the branches thereof thou wilt debate with it* (ſo ſome reade it.) God promiſeth in the former part that *Iſrael* ſhould *grow like a fruitfull tree*, and flouriſh; and though he afflicted them, yet it ſhould not be ſo, as he afflicteth others, *hath hee ſmitten him, as he ſmote thoſe that ſmote him?* no, hee ſmote them in the root, but him in the branches, ſo as he ſhould grow the more by it; God compares himſelfe to a man that loppeth his tree, but medleth not with the root or body of the tree, but with the branches onely, and that juſt ſo farre as neede was, and where they ſhould bee cut, and that in ſeaſon, and at the juſt time, that it may grow the more; for this is to doe it in meaſure: and this is no more than neceſſary, to make the tree ſhoot the more; and it were ſpoyled, if hee did not deale thus with it. Now hee ſmites others at ſuch a time, as they are moſt unfit for it, and *Reaſ. 3.* In bringing them through. *Eſay 27. 8.*

and that in the roote, ſo as he cauſeth them to wither, they are loſers by it; as appeares by that wicked King *Ioram*, 2 *Kings* 6. 33. *This evill is of the Lord, and what ſhould I wait on the Lord any longer?* and by that of *Ahaz*, 2 *Chron.* 28. 22. *&c. Then in time of diſtreſſe* Ahab *yet treſpaſſed more againſt the Lord: this was that King* Ahaz, this was the end of that affliction.

2 *Kings* 6. 33. 2 *Chron.* 28 22.

Queſt. But ſome good ſoule will object and ſay, I doe not finde this fruit of my afflictions.

Anſw. Afflictions of Gods people worke good in the end.

It may be thou doſt not for the preſent; but ſtay a little till God hath made an end, and thou ſhalt ſee that affliction which thou thoughteſt moſt ſharpe, and for which thou ſaweſt no reaſon, and by which for a while you ſaw you got no good; yet when the Lord hath made an end and put all together, then I ſay thou ſhalt finde thy worſt takings, thy worſt condition profitable and uſefull to thee; in the time of Winter when the trees wither, an unwiſe man would wonder to ſee ſuch a ſpoile, but when the Spring comes, you know the benefit of it; you ſhould not have had ſuch a Spring but for ſuch a Winter: And ſo thoſe varieties of afflictions and croſſes which God leades thee through, thoſe ſins, thoſe puttings backe which wee thinke can no way bee advantageous to us, they ever in the end will bring forth a Spring time, for *all things worke together for good.* Iudge not by one particular, but ſtay till God hath put all together, and thou ſhalt ſee it is for good. Thence it is that Saint *Iames* would have us, *Iames* 1. 2. *When wee fall into divers temptations, to count it exceeding great joy*, that is, hee doth

Iames 1, 2.

doth not ſay, when you goe in ſtep by ſtep, but when you are precipitated, fall all on the ſuddaine, and are pluhged into them; ſo the word in the originall ſignifieth. And ſecondly, not into one, but into all ſorts, into divers afflictions at once; affliction in Eſtate, Body, Wife, Children, one upon the necke of another: yet rejoyce, and not onely ſo, but bee exceeding glad, as glad as a Merchant man is to ſee his Ships come from the Indies laden with riches, and full of treaſure; ſo beneficiall ſhould they be in the end. Now except they did always bring home ſuch treaſure, and proved not in the iſſue exceeding good and profitable, he could not have deſired them thus to rejoyce.

Now if you aske the reaſons why it is ſo, that God deales thus with his Children in afflictions? I anſwer out of the text. God deales thus.

Firſt ſayes hee, they are *my people*, they are his owne, and therefore hee is full of bowels of compaſſion towards them, as a man is to his owne child, becauſe it is his, *Hoſea* 11.8. *thou art mine*, and I cannot deale with thee as with a ſtranger, for *my bowells are turned within me*, as it is there, when it came to the caſting away of his child, he cannot do it. So, 1 *Sam.* 12.22. *The Lord will not forſake you*, for you are his people. And ſo alſo, [illegible] 7.18. *Who is a god like unto our God, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of thine heritage?* there lies the reaſon; they are a remnant, they are choſen out of the reſt of the world, and to them hee is ſo mercifull, as there is none like unto him, it would make a man ſtand amazed at it. 1 Becauſe they are his people. *Hoſ.* 11. 8. 1 *Sam.* 12. 22. *Micah* 7. 18.

They

2 They are called by his name.

They are a *people called by his name*: as hee hath choſen them to bee his, ſo it is taken notice of that they are his, and he hath owned them, his name is upon them by profeſſion, and therefore hee will ſpare them, *for his name ſake*, becauſe of them that ſtand by and take notice of them: for if hee ſhould deale hardly with them, none would ſerve him; for when ſervants are hardly dealt withall, who will ſerve ſuch maſters? And this argument *Moſes* uſes, *Numb.* 14. *Lord ſpare them* (ſayes hee) and if it be, but *for thy Names ſake, for what will all the Nations ſay?* that either thou art ſuch a God as art unkind, and wouldſt not ſave them, or a weake God, and couldeſt not.

Numb. 14.

Object. But you will ſay, wee ſee the contrary by daily experience, wee ſee great and ſore afflictions befall Gods people, yea, it may bee ſome here of his will ſay, they have felt and taſted of great afflictions.

Anſw. Miſtake in afflictions. I anſwer, you may miſtake in afflictions, they are not alwayes ſuch afflictions as they ſeeme to be: for as wee ſay of the Sunne, *Sol non patitur eclipſin, ſed videtur tantùm pati*, the Sunne keepes his light even in eclipſes firme and cleare, ſo often thoſe afflictions which you thinke great, are nothing at all in themſelves, they ſeeme ſo to us onely: ſo the Apoſtle, 2 *Cor.* 6. wee ſeeme to be men *ſorrowfull, yet alwayes rejoycing*, ſeeme to be *poore, but poſſeſſing all things*, all was nothing to *Paul*: for affliction lyes only in the apprehenſion, and ſo many of thoſe grevous afflictions and tortures which Martyrs and the children of God endured though to us they ſeeme great, yet I am perſwaded were nothing to many of them.

2 *Cor.* 6.

But

Object.

But thou wilt say, this is not my case; I feele, I am sure the sting of it.

Answ. Afflictions needfull.

I answer thee, first, that God layes it not on thee, till thou hast neede: the Physitian knowes the body of the patient better than himselfe, and the soule hath more intricate diseases than the body, and he sees thy secret pride, security, &c. it may be when thou seest them not; as *Hezekiah* did not; so that when thou seest no reason of such a sharpe affliction as purging physicke for thee, he doth, and does not administer it but when there is need.

2 God afflicts no more then needs. *Esay* 28. 24.

And secondly, he doth not goe a jot beyond thy need; and this will appeare by the opening of two excellent similitudes, *Esay* 28. (for all the wits in the world cannot finde out better expressions than the Word hath; if we had eyes to see the glory of them) from the 24. verse downeward; First, *doth the Plowman plow all day to sowe? and open and breake the clods of his ground, when hee hath made plaine the face thereof? doth he not cast abroad the fetches? scatter the cummin, the wheat, and the rie? for the Lord hath instructed him to doe so.* The husbandman hee tells you, plowes not but where he meanes to sowe, and to have an harvest, and the plow goes no longer then till the clods be broken, and sayes he, God hath given him this discretion; and therefore shall not God have the same and use the same himselfe? doest thou thinke that thou art plowed longer then thou needest? it is but till the clods, thy stiffe spirit bee broken; and whereas thou mayest thinke thy heart soft enough, it may be so for some grace, but God hath seeds of all sorts to cast in the wheat and

and the Rie; and that ground which is ſoft enough for one, is not for another. And againe, ſecondly when it comes to harveſt, to ſome maturity, he hath to threſh it with divers kinds of inſtruments (which is the ſecond ſimilitude) ver. 27. *The Fitches are not threſhed with a threſhing inſtrument, neither is the Cart wheel turned about upon the Cummin, but they are beaten out with a ſtaffe and a rod*; but *bread-corne, Wheat is bruiſed with the wheele*, becauſe he ſhould not always be threſhing it. So GOD beholdeth every mans ſtrength, and knowes what affliction is moſt ſuitable for him, hee findes out a fit inſtrument for every graine; his end is but to drive thee out of the huske of thy circumciſion, of ſome luſts wherof ſome ſits more cloſe to the heart than other: and as the wheat and the husk ſits cloſer together than in other grains, and therefore the wheele goes over it, and when it is threſhed enough, and GOD hath unlooſed the heart and the ſin, the husk and the wheat, he doth it no longer: now ſayes he, *this is from the* LORD, *who is wonderfull in counſell and excellent in working*; and therefore as when you ſee an husbandman doe ſo with his ground and graine, you judge him a wiſe man in doing ſo, ſo alſo is GOD therein.

Object. But you will ſay, for all theſe good words and ſetting it forth thus, we are ſure, and ſee and feele by experience, that the Saints alwayes fare as ill as the worſt when general afflictions come, Plague, Sword or Captivity, they are ſwept away by theſe as well as others, and what afflictions are there (go through the ſonnes of men,) that fall not upon the Saints as well as upon others?

For

For anſwer, it is true, thoſe deluges of afflictions which over-whelme whole Countries take away one as well as another, yet there is a difference, as *Ier.* 24. all were carried into the ſame captivity by the ſame King, but yet they were carried in divers baskets, the bad in one basket, the good in another; which ſhewes the condition of the one was different from the other: Firſt the LORD knowes the *good figs*, his eyes are upon them for good, to ſee that no hurt ſhould befall them, that was hurt indeed: And ſecondly, againe hee did but ſend them into captivity, as one is ſent of an errand, but the other are led as a condemned man to the Jaile: Thirdly, hee would bring them againe, when they had done the buſineſſe for which they were ſent, when they had humbled themſelves, ſanctified his name more; many the like ends the LORD hath: but the other hee utterly deſtroyed, and they never returned.

Answ. Difference in afflictions

Ier. 24

But will ſome ſay, the afflictions that I endure are of an extraordinary nature, never any was ſo afflicted as I (as the manner of man is to complaine) there is a peculiarity in mine, and it is not one but many, and theſe for a long time have layen upon mee.

Object.

I anſwer, it is true, they are often of an extraordinary nature, and there is good reaſon for it: For a ſmall affliction would not bring thee home to GOD, it is not a little head-ach, a ſcratch with a pin that drives a man to the Phyſitian; but ſuch a diſeaſe as a man apprehends death in, makes a man ſeeke out for help: and the reaſon why; firſt, theſe afflictions are many

Answ. Why God ſends many and great afflictions.

many is, [1] becauſe thou haſt many diſeaſes to bee healed, luſts of divers ſorts, and thou muſt have diverſity of afflictions applyed to them; and againe [2] if God ſhould not change afflictions, thy affliction would grow familiar; and as Phyſicke when it is made familiar to the body workes not, ſo would not thoſe afflictions: and [3] they are alſo often long, becauſe ſome ſinnes ſticke cloſe, and are not eaſily got off, the ſtaine in ſome ſinkes deeper, and requires a great deale of ſcouring. *Dan.* 11. *Many ſhall fall by the Sword, Famine, &c.* their trialls were of many kinds and long, that they might be made white, into which yet they ſhould not fall nor continue in, if men would bee ſcoured and made white ſooner. I have ſtood longer upon this and the opening of it, becauſe either it hath or will bee of much uſe one day to many of us: and ſeeing we know not what wee are reſerved for, it is good to treaſure up theſe things, that wee may know the wayes of God aforehand, and ſo beare what comes the better, for it is ignorance that makes afflictions ſo unſupportable when they come. We will come to the uſes.

Dan. 11.

Vſe 1. Not to bee diſcouraged in afflictions.

Learne hence not to bee diſcouraged whatſoever thy caſe bee, whether thou haſt beene afflicted in name by reproaches, ſo as thou thinkeſt, thou ſhalt never get thy credit againe; or in body by diſeaſes, that thou ſhalt never have thy health againe, or in ſoule by doubts, that thou art in ſuch an eſtate that thou ſhalt never bee raiſed againe, remember the exceeding great kindneſſe of the Lord, and know whatſoever thine afflictions bee, hee is able eaſily to ſcatter them: this I ſpeake, becauſe as men in

proſperitie doe thinke, it will alwayes continue, and *to morrow will be as to day, and much more abundant*; ſo in affliction, that it will never bee otherwiſe. What unfaithfullnes is this! are not *all times in Gods hands?* as *David* ſaies *Pſalm.* 31. he that alters the weather, he that turnes the Winter into Summer: It is a ſtorme now, and half an houre after the Sun ſhines; all in the weather, ſo ſuch alterations is God able to make in mens eſtates: and comfort thy ſelfe with this, it ſhall lie no longer on thee, then there is neede, the plaiſter ſhall not lie a jot longer than the ſore is a healing. If it were ſooner healed, it would fall off ſooner; but then it ſhall fall off alone; though *ſorrow be in the evening, yet joy ſhall come in the morning*; becauſe the anger of God never laſteth but for a while; and the reaſon is given *Mica* 7. 8. *for mercy pleaſeth him*: take him alwayes when he is angry with his children, and there is but a ſhort brunt of it, his conſtant courſe is otherwiſe, for *mercy pleaſeth him*: now that which a man delights in hee will bee doing long, hee can hardly be taken off from it: as if it grieved him to doe otherwiſe: when therefore it is long I ſay, it is *per accidens*, as when thy heart is harder than ordinary; for ſome are more ſtubborne than others. Ah, but thou wilt ſay, this of mine is a great affliction, and I know not how it ſhould be helped, unleſſe the LORD ſhould worke miracles. It may be it is ſo; and indeed when God will ſend an affliction, all the world cannot keepe it off. In *Zach.* 1. there were *foure hornes*, did beſet the children of *Iſrael* to afflict them, ſo as which way ſoever they went and would have fled,

Pſalme 31.

Pſalme 30.

Mica 7.8.

Object.

Anſw. No avoyding afflictions ſent.

one would have met them, whether to the East or to the West, &c. no way left to escape, no evasion; for when God will afflict, hee will afflict, and there shall be no doore to goe out at; else it were not an affliction: for what matter is it for a man to be in a smoaky house, if he hath a doore to go out at? but yet what do these hornes serve for but to push them home to the Lord? and though a man cannot scape them, yet there is this comfort, that though those hornes bee as strong as the hornes of an Vnicorne, so as all the world cannot knock them off, yet when they have pushed them to the Lord, then the Prophet saw 4 *Carpenters*, and wherefore came those Carpenters? to knock off every horne, and to cast them out, so that every nation was frayed away, that was against *Iudah*; not the *Assyrian*, not *Babylon*, nor none of them left: so that as when God will afflict a man, nothing can hinder him, so also when the Lord will scatter the affliction againe, and will raise a man, nothing shall hinder neither, he will do it be it never so great. Be not discouraged then: what though the storme grow great and violent? one word of his mouth will allay and *still both stormes and windes*, as in *Mar.* 5. one word did it: so take the most grievous disease that thou hast long lyen under, and which thou thinkest thou shalt never recover, yet one word will rebuke it: take the worst and bitterest and powerfullest enemy of the Church, such as *Haman*, if God speake but a word to him, as he did to *Laban*, *hurt not this man*, he cannot hurt thee; one word of the Lord *Iesus* tames them all; only bring faith with thee. *Mark* 4.40, 41. In the great

God in due time removes affliction.

Marke 5.

Mat. 4.40, 41.

great storme, *why did you feare, oh, you of little faith,* (saith Christ to his Disciples, when they were so exceedingly troubled) as if he had said; it is not the greatnesse of this storme that breeds this feare, but the littlenes of your faith. So when all the people murmured at the red Sea, what was the reason that *Moses* was quiet all that while when they murmured? *Stay* (saith he) *a while, and you shall see the salvation of God*: the reason of the difference was, *Moses* believed, they did not.

So as the trouble comes not from the greatnesse of the affliction, but the littlenesse of your faith: when therefore afflictions shall come, be not, be not discouraged, lose not your selves, but possesse your selves with patience: keepe this as a sure conclusion against all objections, that God will be mercifull to his people.

Use 2. To come to God, when we have offended him.

Is the Lord then so full of pitie and bowells to his owne people? Learn thou to come to the Lord, when you have offended him: If indeed God had so hard an heart as would never relent, then when you had sinned, you might goe some whither else for comfort; but now come againe unto the Lord, as being assured of good successe: this use wee see made of it by *Samuel* in the like case to the people of *Israel*. 1 *Sam.* 12. When the people had committed that great sinne, wherein as he told them, they had not onely cast away him, but the Lord; and God had declared his wrath against them in storms from heaven, in the time of the latter harvest: yet at the 20. vers. saith *Samuel*; *Feare not, ye have done all this wickednes, yet turne not aside from following the*

1 *Sam.* 12, 20.

Lord; and he giveth two reaſons. 1. Becauſe all other things they would go to, *would not profit them*, they were *vaine*. *Secondly*, becauſe that *the* LORD *will not forſake his people for his great Name ſake, becauſe it hath pleaſed him to make you his people*; as if he had ſaid, I would not have you leſſen the ſinne, ſeeke out excuſes (as indeed that is our fault in ſuch caſes) no, that is not the way, you have committed a monſtrous tranſgreſſion, yet forſake not the *Lord*. *Samuel* ſaid this, becauſe that which keepes men off from the Lord is diſcouragement; for many a man, if hee had (it may bee) a voyce from Heaven that would aſſure him, if he came in, his ſinnes would be pardoned; I doe not think but they would come in though they love their ſinnes well: But the maine thing that keepes them off, is, men doe not thinke God ſo ready to receive and pardon them. Now therefore (ſaith *Samuel*) you are his people, and the LORD cannot forſake his owne, let a man have a child of his owne even when it is young and troubleſome, and nothing pleaſant in it, yet becauſe it is his owne, his affections will not off from it, yea his affections will hold on, although when it is growne up, it provokes him an hundred times, becauſe it is his own. Now if they ſhould aske how it comes to paſſe that they are his? *Samuel* tels them, becauſe it *pleaſed him to make you his people*; there is no other reaſon can be given of it: ſo that if any of the children of God looking upon all the world lying in wickedneſſe, and ſhould aske the reaſon why I ſhould be in this good condition rather then they, there is no other than that it pleaſed GOD to make

What keeps men from comming to God.

make him so, GOD loves for no merits, which should teach us to looke out of our selves, lesse into our hearts in this case, and more to the Attributes of GOD, to returne in *Ier.* 3. GOD saies there, it is true indeed, that if you come to any man in the world when his wife hath played the harlot, will he receive her againe? no, a mans heart in this case cannot relent, he hath not mercy enough, his heart is too narrow, *But thou hast played the harlot many a time, yet returne to me*, saith GOD; for looke how much larger GODS heart is then a mans, so much larger are his mercies. Ieremy 3.

If GOD bee thus exceeding mercifull and pitifull, this should leade men to repentance: there is that in the thing that leades you, so *Romans* 2. 4. when either GOD expresseth his mercies towards us by his behaviour and mercifull dealings with us, or causeth his Ministers to offer mercies unto us, it leades to repentance. It hath indeed a contrary effect almost in all in the world; for whom doe not GODS mercies leade from him rather then to him? but take heed lest you *turne the grace of GOD into wantonnesse*, which yet men ordinarily do. The more favour, the more meanes they have enjoyed, the more wanton they grow, that is, the more bold, losing their respect to GOD; even as a child is apt to doe when his father carries himselfe kind towards him, hee cannot beare it, he hath not the discretion to consider, that it should leade him to obedience, but growes bold and wanton. And you should also make this use of mercies, that the meditations of them should stirre up your hearts to a *Vse 3.* To leade us to repentance. Rom. 2.4.

more kindly sorrow for your sinnes, to thinke that you have deserved to be cut off long agoe, and that you have committed such sinnes, for which many are in hell long since. God expects this at your hands; and let us make this use of it in these dayes of humiliation, the maine worke whereof is to humble your selves; and we are to labour to humble you, not only by denouncing Gods judgements, but by expressions of his mercies also.

A digression (concerning Fasting) to the occasion.

Double performace of Fast.

THere is a double manner of doing this duty, one wholly publike, which should bee from morning till night in publike by the whole land, that al together might confesse and humble themselves for the sinnes of it; which is more extraordinary. But secondly, as for these dayes which are kept from weeke to weeke thus, it is well ordered, that the time is so limited for these publike exercises, as that there is time left for the private: for the businesse of particular humiliation goes forward better then, and these publicke exercises tend but to that end, and what is the meanes without the end be attained? that is, that *every man should mourne apart*: so *Zach.* 12. when it was a businesse of mourning, every family did it *apart*, and the wives *apart*: the wife and the husband are the neareſt, and if any should be together, one would thinke they should; and yet they must be then apart: and the reason is, because nothing humbleth so much as particular

1 Publike.

2 Private.

Zach. 12.

1 By confession of sinnes.

sinnes

sinnes, those wound the heart, which in publick are not so much confessed, but in generall onely; but when you are every one in private, then you may consider what your lusts, your actions have beene, and the circumstances of them; then you may search your hearts and wayes, looke backe and reflect upon your selves; and that is the maine businesse and duties of these dayes. Some of you it may bee, will say; I know not how to spend my time in private, when I am from the Church: but consider, hast thou not committed many sinnes? consider them, canst thou not speake and confesse them? and say, Lord I confesse I have fallen backe into this againe and againe. But secondly when you have done this, seeke reconciliation and beg it earnestly, which the heart will doe when it is touched with the sence of sinne, and the enumeration of them will worke your hearts to it; when you see the multitudes, the circumstances, the aggravations of them; and becaus this is the greatest of all your requests, therefore you must be the most earnest in it; and therefore God doth purposely with-hold assurance often, to teach men, what it is to be reconciled to him; and fasting serves to intend your prayers, that they may be the more earnest. Thirdly renew your covenants also, consider what sinnes you are most inclined to, and what occasions draw you most to those sinnes, and vow against them. Consider what good duties you have slighted most, and that your hearts are most apt to faile in; and promise better obedience. Fourthly, not only make a promise, but labour to bring your hearts to

2 Seeking reconciliation.

3 Renewing covenants.

4 To be willing to leave sin.

be willing to leave those sins in good earnest, and to performe those duties; and when the heart is strongly byassed any way, it is hard to alter it, it is no easie matter to get an inward willingnesse; you must therfore have much reasoning with your hearts to bring them to it. Fiftly, when they are brought into a good temper, they are easily subject to be distempered again; our affections shoote too far into worldly businesses: your love, your feare, your griefe is subject to be too much in some thing, and it is not easie to bring the soule backe againe; you must therefore take a great deale of paines with your hearts.

5. Labour to keepe our hearts in a good temper.

That which is said of Ministers, *fullones animarum*, fullers of mens soules, that is every man now to be himselfe, to wash out the staines of his heart, and to make his soule whiter, as it is, Dan. 11. and that will move God either not to bring afflictions, or to remove them: and therefore *cleanse your hearts from all pollution of flesh and spirit*, and know that to get staines of a deepe dye out will cost a great deale of paines, you must scoure till your soules ake againe, and though it cause the skinne to come off, and if you do the worke your selves thus, and plow your owne hearts, God shall not need to doe it by afflictions; therefore doe it, and give not over till you have done it, and have brought your hearts to be throughly humbled for them, for that is a great meanes to doe it. What else is the meaning of that in *Iames 4. Cleanse your hearts ye sinners, &c.* but how should we doe it, would some say? *afflict your selves and mourne, and let your laughter be turned into mourning*: bee content to sit alone, get out of company,

Dan. 11.

Iames 4.

company, and not to take your former liberties, and mourne and humble your ſelves, and doe it conſtantly: for it is not *bowing downe the head for a day*, which God regards; but let ſorrow abide in your hearts; It is continuance that God regards: doe it, and doe it to purpoſe, for the want of this, is the reaſon of the coldneſſe and remiſneſſe in our profeſſion; namely, that we are not throughly and conſtantly humbled, it is the ground of every grace and the growth of it: What ſeed is ſowne in a heart broken in pieces, thrives and proſpers, but all inſtructions falling upon an heart not broken will bring forth no fruit. If you were humbled, wee ſhould find wonderfull fruit of our Miniſtery. Doe this therefore but one day, and you will be the fitter for it the next: Sorrow ſhould be as a ſpring that runs a long conſtantly from day to day. The ſorrowes of many are but as land-flouds; and take heed that the continuance of this duty from weeke to weeke, make you not ſlacken your courſe herein, ſuffer not your hands to faint. When theſe duties are new, you are apt to do much; but when a while continued, to bee perfunctory in them. And let not any man complaine that he loſeth a daies work; for is there any work ſo neceſſary, as the ſalvation of the ſoule? Neither complaine, that a daies ſtudy is loſt, for is there any excellency to the ſaving Image of God ſtampt on the heart?

Vſe 4. To chuſe the Lord for our God.

Wee are hence to be exhorted to chuſe the Lord for our God; when you heare hee is ſo mercifull a God; for no man ever ſerved the Lord, but he firſt made choyce of him to be his Maſter. Every man when

when he comes to yeares of discretion, and to be master of himselfe, adviseth with himselfe what course he should take, whether he should serve *God* or the world. Now all the Saints of God have made this distinct choyce; we will serve the Lord, and goe to no other. *Moses* when both stood before him, the pleasures of *Ægypt* on the one hand, and God and his people with their afflictions on the other, hee chose the latter before the former, *Heb.* 11. 25. So *David* sayth he did, *I have chosen the way of truth, thy Iudgements have I laid before mee, Psal.* 119. 30. for to chuse, is, when a thing lyes before a man, and hee considers and takes it. So *Ioshua, I and my house will serve the Lord.* Now I exhort you, that seeing you are to make some choyce, that seeing God is such a God, so exceeding mercifull, that you would make this choyce, let him be your God; for what moves a man to make choyce of one course of life rather then another? the ground of it is some happinesse that he seekes: when men consider what makes most for their happinesse, that they will chuse.

Heb. 11. 25.

Psal. 119. 30

Happinesse in chusing God.

Now if men were perswaded that to chuse God were the best way for happinesse, they could not but chuse him; and surely if God be so exceeding kind and mercifull a God, their chiefest happinesse cannot but be found in him alone; and surely there is no husband, no friend so loving as he, no father so kind as he, so tender hearted; he goes beyond all the sonnes of men, for love and tendernesse and kindnesse: for if there be any kindnesse in any man or woman, the Lord hath put it in him. That naturall

turall ſorrow and affection in Parents, &c. is not a drop to that Ocean, not as a beame to the Sunne, to what is in him; And if the kindneſſe in them be an excellency, then ſurely it is in him; And if the Lord hath commanded us to be amiable, and *full of bowelles and goodneſſe, and eaſie to be entreated*, as being a part of that his image, and that holy frame of heart which ought to be in us, is it not then much more in himſelfe? but that I may not urge a bare exhortation without ſome reaſon; Conſider how merciſull the Lord hath beene to us, and how gracious he is to them that make choyce of him: for firſt hee giveth them the comfort of his preſence, and there is no comfort like that. For joy and comfort is nothing elſe but the agreeableneſſe of a thing to a mans minde, *applicatio convenientis convenienti*: Now there is nothing that better agreeth with mans minde then the preſence and face of God; for luſts and pleaſures are the diſeaſes of the ſoule, and the pleaſures that agree to them, are the deſtruction of it. Beſides, when thou art reconciled to him, thou art out of all debt and danger, he will ſet thy ſoule at reſt, that was reſtleſſe before; And beſides when thou haſt the Lord to be thy God, thou haſt one to whom thou maieſt goe, and unboſome thy ſelfe, to adviſe withall, when thou canſt not goe to any in the world; one thou maiſt fetch comfort from, when thou ſeeſt no comfort any where elſe; thou maiſt runne to him as to a refuge, when thou art overwhelmed with oppoſitions, ſlanders and ill reports; and beſides all this, and the glory which we ſhall have in heaven, conſider what there is that thy

Motives to chuſe God.

Joy what.

thy heart can deſire, that hee will not doe for thee; If thou haſt any buſineſſe to doe, God will doe it better for thee, then thou canſt for thy ſelfe, *the Lord workes all our workes in us, and for us*, Eſay 26. 12. Art thou a Scholler, and haſt ſtudies to bring to perfection? a Tradeſman, and haſt enterpriſes to bring to paſſe? art in ſtraights? he will be entreated of thee to doe all for thee, if thou go to him, and hee will bring it better to paſſe then thou canſt with all thy policie.

Eſay 26.12.

Againe, Art thou fallen into poverty, into ſicknes, into diſgrace? thou ſhalt finde him exceeding kind, when thou art ſicke, he will be carefull and watchfull over thee, this *David* acknowledges, Pſal. 31.7. *I will be glad and rejoice in thy mercy, for thou haſt conſidered my trouble, and haſt knowne my ſoule in adverſities:* When others overlook and forget thee in adverſity, as the Butler did *Ioſeph*, he will not, but take care of thee. Againe, if thou beeſt perſecuted, and haſt enemies to deale with (as who hath not that liveth godlily? ſo that (as *David* ſaith of himſelfe) *My ſoule is among Lions*; yet thou ſhalt find God *ſtand by* thee, as he did by S. *Paul*, *to deliver thee out of the mouth of thoſe Lions:* thou ſhalt finde him to bee as *a Rocke*, as *a place of defence*, to ſhield thee againſt them and all their incurſions, ſo that all their plots and malice ſhall not hurt thee. *David* had often tryall of God in this. Againe, if thou doeſt want any thing, he hath promiſed to grant whatſoever thou ſhalt aske. But if thou ſhalt ſay, I provoke him day by day; yet know that he is exceeding kinde, and will paſſe by many infirmities, for hee knowes

Pſal. 31.7.

knowes whereof we are made; one ill turne cauſeth not him, as it doth men, to forget what was done before, *the Lord keepeth for us the ſure mercies of David*, that is, ſuch mercies that the Lord ſhewed *David*, and not to him only, but to all his poſterity, ſo as he will not only be a God to thee, whilſt living, but when thou art dead, to thy ſeed alſo. Such a God you ſhall finde him; therefore take him for your God and for your husband. If men knew him they would chuſe him; as Saint *Paul* ſaid to *Agrippa*, *I would that thou wert altogether as I*, that is, if thou didſt know him as I doe, and his ſervice, thou wouldeſt not be halfe a Chriſtian, but one al together: doe but try if thou likeſt not his ſervice, thou mayeſt leave it. But the Saints who have experience of both conditions, holding out may be an argument of his kindneſſe unto all his: and this alſo ſhould move us to chuſe him for our maſter.

Vſe 5. To confirm this choyce.

As the other uſe was to thoſe without to chuſe the Lord, ſo this uſe is to all thoſe that are already in the covenant, to exhort them to confirme themſelves in their choyce to bee more and more well perſwaded of him, that ſo they may love the Lord more and more, and cleave faſter to him. One that is married may love her husband well, and yet by ſeeing more and more the excellencies that are in her husband, ſhee may bee more confirmed in her choyce: In all afflictions labour to thinke well of God, and ill of your ſelves. This was the praiſe of *David*, hee alwayes laboured to extoll God in all, and ſtill hold this concluſion, *yet God is good to Iſrael*: we are apt to faile much this way, we are rea-

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dy to thinke that God deales hardly with us and his people: but wee muſt learne to correct this errour, and to have a good conceit of him, to labour to extoll his mercy. But this we will not doe, till we ſee theſe two things: Firſt Gods exceeding great kindneſſe: Secondly, our exceeding rebellions: you looke onely to Gods dealings, and ſo are ready to thinke that God hath dealt hardly with you, but never thinke how abominable your carriages have beene to him. But learne to think, that however he is a God full of bowels even in your worſt condition, and that you have deſerved worſe at his hands, that he is exceeding kinde: labour to thinke of this for your ſelves and alſo for the Church. God hath beene mercifull to it in all ages, and is ſo ſtill; ſo he ſaith, *I have beene her habitation* (that is, a houſe for the Church to dwell ſafely in) *from one generation to another*, from *Abrahams* time to the time they were in *Ægypt*, and there I was their habitation, and ſo in the wilderneſſe, and ſo in all the times under the Iudges, and ſo to our times, look on the Church when it was in the worſt condition, take the Church of God, even when it deemed to bee cut off, as in that great maſſacre in *France*, yet then was the Lord an habitation to it, a company was kept alive, that grew greater than the former. So the Church in Queen *Maries* time, he ſuffered the ſtorme to overtake them a little, but it was ſoone blowen over, he was an habitation to keep off the ſtorm from deſtroying them, and ſo he hath been, and will be to *Bohemia* and the *Palatinate*, but ſo he hath beene found to be to our Church above all the reſt,

reſt, for our Nation hath beene like *Gideons Fleece*; when all others about us, have beene wet and wallowed in bloud, we have been dry: therfore labour to ſee how good God is, and how baſe we are, and take heed of abuſing his kindneſſe, leſt he make this Nation wet with bloud, when all others ſhall be dry, and we come to have warre, when all the reſt have peace: the way to continue his favours is to remember them, and to humble our ſelves before him in thankfullneſſe. Thus much of this Doctrine.

The next may be this third Doctrine:

The Lords Name is called upon his people, that is, they are called by his Name: for the opening of this point, we muſt know firſt, that it is the *Lord* that putteth his name upon them; for who durſt take this honour, but thoſe upon whom the *Lord* himſelfe pleaſeth to beſtow it? this is no ſmall thing; where God puts his name, it brings ſomething with it. *Doct. 3.* The Lords Name called upon his People.

So as ſecondly, it is not an emptie title, *Titulus ſine re*, but there is a reality in it; for where God gives his Name to any man or people, there he beſtowes himſelfe, and all he hath is theirs, becauſe they are Gods, 1 *Cor.* 3. *ult.* As an husband when hee beſtowes his name upon his wife, then he alſo giveth himſelfe to her. Now in the Scripture the Lords name and the Lord himſelfe are put one for another, ſo that it is no ſmall priviledge to have the Lords Name called upon us. 2 1 *Cor.* 3. *ult.*

And to open this further; let us conſider, who they are yet that are called by anothers name amongſt men.

Firſt,

First, wives are called by the name of their husbands.

Secondly, children by the name of their Parents.

Thirdly, Temples are called by their names to whom they are dedicated.

Lastly, they that addict themselves to some man to follow his opinion, are called by his name. As the *Platonists*, *Aristotelians*, *Ramists*, *&c.* from their masters.

In the same respects, those that are called by Gods Name are such as are married to him, and that are borne of him (for they are his children) and all such as are his Temples dedicated to his service. Lastly, all such as are addicted to follow him; as *Ioshua* was, who said, *I and my house will serve the Lord*, and as *Iacob* was, *thou shalt be my God, and I will serve thee*; all these are called by the name of the Lord, and the Lord is called by their names: so he is called *the God of Abraham, Isaac and Iacob, &c.* so that it comes that there is (as it were) a certaine match betweene them, a mutuall agreement and relation, as there is betweene a husband and a wife, a father and a sonne; so if thou beest one who is married to Christ, and hee hath changed thy heart, and begotten thee anew by his word, and art dedicated to his service as his Temple; then thou art called by his Name.

Reas. Because of Gods choyce.

And the only reason of this is, because he hath chosen thee, there is no other; when hee cast his eyes upon all the earth, he chose thee out, to have his Name called on thee; as it is said of the Tem-

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ple at *Ierusalem*, that he chose that place rather then any other, *to put his Name there*: and there is the same reason why his Name is called upon a whole *Church*; as when he looked on *Europe*, he chose out the reformed *Churches* to put his Name there; and where the Lord puts his name, there he dwels, so as the one is put for the other, either to say, he chose a place to dwell in, or that his name is called upon it, they are all one. There are two places where God dwelleth, *Isa.*57.15. *Thus saith the high and lofty one that inhabiteth eternity, whose Name is holy, I dwell in the high and holy place, with him also who is of a contrite and humble spirit, &c.* The highest heavens and the lowest hearts are *Gods* chiefest dwelling places. He hath indeed other places, he dwelleth elsewhere, but in these two he manifesteth a peculiarity of his presence, and that peculiarity is of the presence of his grace and comfort; for he saith in the same vers. *to revive the spirit of the humble, and to revive the heart of the contrite ones*; hee reveales himselfe to these, and his secrets, which are hid from all the rest, and hee fills their hearts with joy and comfort. *Isa.*57.15. &c

If we be such as beare the Name of God, then let us learne to be *obedient* unto him, to give up our selves unto him; for so much is intimated by this, that we are called by his Name, and therefore we are said in Scripture to bee *baptized into the Name of Iesus Christ*; that is, we doe by our baptisme professe thus much, that we give our selves to his service; for to beare his Name is to beare our owne names no more, that is, our owne natures no more. *Vse* 1. To learne Obedience.

A man that is called by the Name of the Lord is no more *sui juris*, his owne man: As a man that giveth himselfe to serve another, how much hee serveth himselfe, so much hee wrongeth that man And the reason why a wife leaves her owne name, it is to shew that shee is to give up her selfe to the obedience of her husband, shee is not mistresse of her selfe, not free, shee depends on her husband as the Ivie on the tree, shee hath no root of her owne to rest on, but dependeth on him. So wee having taken the Name of the LORD upon us, wee must thinke that wee are no longer free, wee leave our owne names, wee must have no more root of our selves, but of the Lord; we must have no will of our owne, his will must be ours: therefore, yee that beare the Name of the Lord, let it not bee in profession onely, but doe that thing which the Name requireth, that is, follow no more your selves but follow GOD. A Wife before had the name of her father, but when shee is married, as she leaves that name, so she leaves father and mother also to cleave to her husband; if her Parents command one thing, and her husband another, shee leaves her *father and mother and cleaves to her husband:* so as leaving father and mother, implies leaving to beare affection to them, in comparison to her husband, and thus must you doe to Christ, as you have it in *Luke* 14. 26. If thou wouldest bee matched to the Lord, thou must be divorced from all things else in the world, from every thing that is very neare and deare to thee: father and mother, sonnes and daughters are deare, but you must *hate them*

We are not to serve our selves.

Luk. 14. 26.

them all for Christs sake, or you can not be his Disciples: yea, he that is married to the Lord, must hate and deny his owne soule; when his owne soule desires one thing, and Christ another, he must deny it and be divorced from himselfe, and take no roote from himselfe, but from the Lord, because he is able to sustaine him. Wives are not bound to destroy themselves for their husbands, but this bond is nearer, therefore *Ephes.* 5. 31, 32. this neere conjunction betweene man and wife is made but as a shadow of that betweene Christ and his Church, who is *flesh of his flesh, and bone of his bone*, verse 30. And as for this cause they *leave father and mother*, as the Apostle sayes, verse 31. so for this cause must wee leave all to cleave to Christ and bee subject to him, as verse 24. that is, our will must be subject to the Lords. As if thou hast such a journey to go, say, yea but what sayes my husband to it? thus Saint *Iames* teacheth us to speake, *Iam.* 4. *I will goe into such a City* (if God will) so in other businesse, say, if the Lord will (to whom I am married) I will doe it, else not: and you have reason for it, because Christ loves us as his Spouse and body: by this union we are one flesh with him, yea one spirit, and *no man hates his owne flesh*, saith the Apostle there; though a man hath all the imperfections in his body that may be, soares and biles, *&c.* yet he hates not his owne flesh, but laboureth partly to cover those wounds and imperfections, and to heale them, if he can, for it is his owne body; So doth the Lord love you, if you have taken him to bee your husband; you have reason therefore never to

The neerenesse of our relation to God.

Ephes. 5. 31, 32.

verse 24.

Iames 4.

forlake him. And if any should object and say, I am a sinfull wretch, an unfit match for him; Consider that yet being his, he will cover your imperfections with his righteousnesse, as a man covers his sores from the view of others; and he will wash you from your corruptions. As if a man have a sore arme, he doth not only cover it, but also washeth it, and healesit, because it is a member of his. So sayeth the Apostle there, *hee hath washed his Church with his owne bloud.* And this the Apostle S. *Paul* calleth *a great mystery*: as if hee had said, great things are now revealed therein to you, and worth your considering: why therefore should wee not give up our selves to him? a Wife may object against her husband and say, another ones husband is more wise, more kind, but thou canst say nothing against him. Consider this, and let it not only be as a notion in your heads, but let it sink down into your hearts: And let the Name of the Lord not onely be upon you, but also in you. As we have it in *Exod.* 23. 21. spoken of the *Angel* that went with them in the wildernesse; *my Name is in him.* My Name is not only upon him, so that he is not only called my *Angel*, but my Name is also in him, that is, he is so affected as I am, he hates sinne as I doe, and therefore will punish it in you, and loves what is good as I doe. So let the Lords Name bee in you, that is, labour to be of the same mind and disposition that *God* is of, to have a *heart after his heart*, to be affected as he is, *labour to be thus minded*, and you shall be *the Glory of the Lord*, as *the Wife is the glory of her husband*, as shee is called, 1 Cor. 11. 7.

Exod. 23. 21

1 Cor. 7. 11.

because

becauſe when ſhee behaves her ſelfe wiſely and vertuouſly, thoſe that ſee her doe commend her husband: Therefore ſo behave thy ſelfe in the world, ſo ſhew thy ſelfe like thy husband, that thou bee his *Glory, ſhew forth the vertues of Chriſt*, as the Apoſtle hath it in 1 *Peter* 2. 9. A man muſt ſo behave himſelfe, as the Image of God may appeare in him; and then he ſhall be his glory, as a wife when ſhe carries herſelf as the image of her husband, ſo as his wiſdome and vertues appeare in her, then ſhe is his glory. Conſider this ſeriouſly; you are called by Gods Name; if you make this but an empty title, then you ſhall have but an empty benefit by it: but if in earneſt you cleave to him, and follow him, then he is yours and you his, and all that is his is yours.

The wife the glory of the husband how.

1 *Pet.* 2. 9.

If at any time you ſinne againſt God, this ſhould be a great motive to humble your ſelves the more, that you ſhould ſin againſt him whoſe Name you beare, to whom thou haſt given up thy name, and made a vow and promiſe to obey him. Thus learn to aggravate your ſin, for it doth aggravate it; and this uſe alſo I make for the day. There is a double humiliation; one comes from ſelfe love, and that ſometimes makes way for grace, but is not grace: but there is another that comes from a tender affection and love to God and Chriſt; for when a man loves one, he deſires to pleaſe him, and therefore when hee diſpleaſeth him, it grieveth him: And this is ſuch a humiliation, as is required of us on theſe days of Faſting, therefore labour to worke your hearts to this.

Vſe 2. To humble our ſelves having ſinned.

Humiliation double.

Love humbleth.

Now there is nothing will worke our hearts kindly to be humbled more then love: and neerenesse will surely make us love God: for why doth the wife love the husband, and the husband the wife, but because they are neare one to another? Now when the Name of the Lord is called upon us, it is an argument that wee are neare unto him; therfore let that soften thy heart, that thou shouldest carry thy selfe unworthy of this neareneſſe. That was that which smote the heart of *David*, when he considered how kind and loving the Lord had beene to him; the Lord himselfe when hee comes to humble his people, hee taketh this course with them, to tell them of the neareneſſe that is betweene them and himselfe, as is plaine in *Ier.* 2. 2, 3. Thus saith the Lord, *I remember thee*, that is, put thee in mind of *the kindneſſe of thy youth*, that is, which I shewed thee in thy youth, *the love of thy Espousalls, when, &c.* Now when wee see the Lord take this course, we should take the same; when he would humble *David*, he sent *Nathan* to humble him, this was one part of his message to tell him of Gods kindnesse to him, 2 *Sam.* 12. 7, 8. thus saith the Lord, *I annointed thee King over Israel, and I delivered thee out of the hand of Saul, &c.* And this doubtlesse was the chiefest cause that made him confesse and say, *I have sinned against the* Lord, as it is in *Psal.* 51. he repeats (*against thee*) twice, there lies the Emphasis, *I have sinned against thee, against thee have I sinned*, that wounded him in a manner alone, that there was so great a neareneſſe betwixt the Lord and him.

Ier. 2. 2, 3.

2 Sam. 12. 7, 8.

Psalme 51.

When

When a man commits a ſin, there are two things to be conſidered in it; firſt in that he ſinnes againſt the Law of GOD, and ſo hee ſees a great obliquity in ſin; when he lookes on ſin and the ſtreight Law of GOD, he ſees a deformity in it; but this alone doth not humble us in that kindly manner; this will make us vile in our owne eyes, this will make us to ſee a wonderfull deformity in our ſelves: but now there is another thing to be ſeene in ſinne, and that is the perſon againſt whom we commit it, and that is the LORD, and ſinne ſo looked upon comes to have another relation put upon it, not onely as an obliquity and deformity, but as an injury, as a rebellion, an unkindneſſe, recompenſing evill for good. The firſt way ſinne is conſidered as an obliquity from a ſtraight rule; but in this latter, as againſt the Perſon of GOD, as againſt thy husband.

Two things in ſinne.

Now therefore to humble thee, doe thus; Goe through all the particular dealings of GOD with thee, remember all the ſpeciall kindneſſes of the LORD, his keeping thee from thy youth, his many deliverances, how many ſpecial kindneſſes he hath done thee, recount his mercies every Faſt-day; and when thou haſt done this, then go to thy ſinnes and ſay: Theſe are not only tranſgreſſions againſt GODS ſtreight Law, but alſo, they are unkindneſſes and injuries againſt his Perſon; and adde to all this the conſideration of the patience of GOD: though I have plaid the wretch and harlot as never any have done, yet he hath been patient, and is ſo kind, as he bids me yet to returne, and this will cauſe thy heart

Way to humiliation.

to melt towards him: labour to doe this more and more.

There is an exercise of Humiliation which is done after this manner, spoken of, by seeing the Lords kindnesse to thee, and thy injury against him, and comparing the one with the other. But thou wilt say, I would faine do it, but I cannot, my heart is hard, and I cannot get it thus melted. Therefore I say, exercise thy selfe to this. The reason mens hearts are thus hard, *&c.* is, because men are idle, not willing to recount Gods mercies to them. Say not thy heart is hard, but thou art sluggish, this therfore you ought to doe especially at this time. In *Levit.* 23. 29. there was a time set apart for the Israelites, for the performance of this duty of humiliation, and it was to bee their exercise that day, they were then to labour to *afflict their soules*; such as did not, were *to bee cut off from among his people.* And this consideration, that wee are called by the name of the Lord, is a meanes to doe it.

Cause of hardnesse of heart.

Levit. 23. 29

Object. But you will say, I have done this, and yet my heart is hard still.

Answ. It may be so indeed, and your heart not softned, but yet this I say; First for thy comfort, that if thou continue doing this, the Lord accepteth it; but if thou dost it not, *thy blood shall bee upon thine own head:* we require that thou shouldst only labour to doe it, and the Lord will accept it, though thou art not able to soften thine heart: And secondly, know for thy comfort also, that God will joyne with thee, if thou labour thus with thy heart, and send the spirit of humiliation on thee; as the Disci-

1 God accepteth endeavours.

2 Helpes them.

ples

ples, though they rowed all night, yet CHRIST came at the laſt, ſo though thou toileſt many dayes, and makeſt no proficiency (as thou thinkeſt) yet know, that God at length will come and help thee, and that becauſe he hath commanded thee to doe this, he will not ſuffer you to be doing that alwayes in vaine, which he commandeth, and therefore hee will come: but that you may have the more ground for this, remember that you have many promiſes made of Gods helpe; as in *Luk* 11.13. *If yee then, being evill, know how to give good gifts unto your children, &c.* You ſhall never alone, of your ſelves, bee able to ſofteh your hearts without the Holy Ghoſt, but continue knocking, and the Lord will give you the Holy Ghoſt, though you bee but ſtrangers. So that every man may come to God and ſay; Lord thou haſt made ſuch a promiſe, thou canſt not goe from thy word, and therefore deny me not; and bee earneſt with God, and hee cannot deny thee. The woman of *Canaan* was not a *Iew*, yet ſhee having this ground, that hee was the *Meſſias*, ſhe would not bee put off, therefore doe thou ſo, and thou ſhalt in the end finde that thy heart is ſoftned: and the longer thou waiteſt, the greater meaſure thou ſhalt have of the ſpirit; and when thou haſt him, hee ſhall humble thy heart, as in *Zach.* 12.10. *I will poure upon the houſe of David, and upon the inhabitants of Ieruſalem, the ſpirit of grace and ſupplications, and they ſhall looke upon him whom they have pierced, and they ſhall mourne for him as one mourneth for an onely ſonne.* The people of *Iſrael* were here exhorted to mourne, and to ſepa-

Promiſes of Gods helpe. *Luk.* 11.13.

Zach. 12.10.

rate

rate themſelves, and to doe it every family apart. The buſineſſe was the ſame that you are to doe every faſt-day. Now ſayes God, if you ſeeke me aright, you muſt have the ſpirit; and ſayes God, I will doe my part, *I will poure on you the ſpirit of bowells*, for ſo the word may be tranſlated. The meaning of it is this, that when the Spirit of God is thus upon you, you will bee tenderly affected to the Lord, even as a mother toward her child: then ſaith hee, *they ſhall looke upon him whom they have pierced, and they ſhall mourne for him, as one mourneth for his only ſonne, and be in bitterneſſe for him*, that is, you ſhall then remember your rebellions, and the remembrance of them ſhal be bitter to your ſoules, as bitter things are to your taſt: ſo it was with *Ioſiah*: the reaſon why his heart melted, and he wept when he heard the booke of the Law read, was becauſe he had the ſpirit of bowells, which every one of us ſhould have: So *Iob*, *Now I have ſeene thee, I abhorre my ſelfe, Iob* 42. he was not thus before; he was a holy man, but this was a new worke: for ſays he, *I have heard of thee by the hearing of the eare, but now my eye ſees thee.* He was enlightened anew; as it were, the ſpirit ſhined into his heart with a new light: I have beene in a myſt all this while in compariſon; but now mine eye hath ſeene thee, and I have an experimentall feeling of thee, now I abhor my ſelfe. It is a hard thing to abhorre a mans ſelfe thus, which then a man doth, when Gods Spirit with a new light enableth a man to ſee Gods love and kindneſſe, and his owne unkindneſſe in their colours.

The Spirit workes humiliation. *Iob* 42.

Iob. 42.

If

If the *Lords Name* be called upon us, we ſhould learne hence to keepe his *Name* faire, to keepe it pure and unſpotted: As it was ſaid of Saint *Paul*, he was *a choſen veſſell to carry Gods Name*; and therefore it behooves them to take heed how it bee polluted by them, or they give occaſion that it be blaſphemed; for the evill committed by you reflects vpon the Name of the Lord. A ſmall thing is a great matter in you: one fly corrupts a box of oyntment, but many flies in a barrell of Pitch or Tarre, are counted nothing; ſo many ſinnes in a wicked man, redound not ſo much to the diſhonour of Gods Name, as one in the Saints. When a Saint doth a thing that is uncomely, hee polluteth the Name of the Lord, not that it can be polluted in it ſelf, but it ſeemes ſo to other men. Before men are regenerate, their ſinnes are as blots upon a table, before a Picture be drawne upon it, which are not regarded of any; but after it is drawne, the leaſt blot is ſeene of every one: So it is when men are but ſtrangers to God; the ſinnes which they commit, reflect not to the diſgrace of God: but when Gods Image is renewed in a man, then theſe ſinnes are more taken notice of, and cauſe the *Name of God to be blaſphemed of his enemies.*

Vſe 3. Not to pollute Gods Name.

Simile.

This ſhould teach us, not to be aſhamed of God and the profeſſion of his Name: for ſhall the Lord not be aſhamed of us, as he ſhewes he is not, when he is willing to put his Name upon us; and ſhall we be aſhamed of him? it is an unreaſonable and an unequall thing for a child to be aſhamed of his father, for a wife to bee aſhamed of her husband, and ſo for

Vſe 4. Not to be aſhamed to profeſſe Gods name.

for us to be ashamed of the Lord, whose Name we beare.

This is the rather to bee spoken of, because it is a fault very common amongst us, that we doe not take notice of.

Object. But the most will say, we are not ashamed of religion, but wee account it rather a glory to bee accounted Christians.

Answ. Give mee leave to examine you by these two Questions. First, are you not ashamed of the strictest ways of religion? There is a common course of Religion, that you need not be ashamed of, because all are for it, and commend it; but yet there are some speciall acts of Religion that men cast shame upon, such was that act of *David*, when he daunced before the Arke, which seemed absurd in *Michals* eyes for a King to doe; yet he said, *I will be yet more vile*: some of the wayes of God give a more peculiar distaste to wicked men, and there is a shame cast upon the power of Religion, by reason that the multitude goeth another way. Now what is singular, that shame is cast upon: as in any thing, let the multitude have never so ill favoured a fashion, it is no shame, whereas if a few others weare a garment farre more comly, but different from the fashion, yet it would be a shame to them; so it is here, there is shame cast upon holinesse and sincerity, because the multitude is not holy, for holy men are like *the gleanings after the harvest, or like the grapes after the vintage, exceeding few*, and not enow to bring godlinesse into fashion: Therefore if thou wouldst know whether thou art ashamed of

1 Men ashamed of the power of religion.

Simile.

God

God or no, try whether you be ashamed of any the peculiar acts of Religion, upon which shame is usually cast among men.

The second question I would aske is this: are you ashamed of God, or any taske or duty, or his people among those where the shame will doe you some hurt? consider whether you are not ashamed of Religion among sinners; it is an expression put in for some cause, in *Mark.* 8.38. *Whosoever shall be ashamed of me and my words in this adulterous generation, &c.* As if he should have said, it may be you would not be ashamed of me among Saints; but he that is ashamed of mee among the worst of men, and in a dangerous time, in such a time as when it is ignominious to be a Christian (as it was then) of that man will I be ashamed in the day of the Resurrection. You must therefore try your selves, what you do before wicked men, and what you do before great men, when it is some losse to you to professe CHRIST, or any truth of His; and know that this is not a small matter: We must professe CHRIST in our times, wee must make the word of God the rule of our lives. Perhaps wee thinke that so long as our hearts are right, and so, that we runne not out into evill wayes with others, the matter of profession is but a small change, that is but as the leaves of godlinesse; if GOD have the fruit, what need we care for the leaves? But remember that in *Rom.* 10.10. *With the heart man believeth unto righteousnesse, and with the mouth confession is made unto salvation:* This will damne many of us, the want of profession, as well as the greatest sinnes.

a Before wicked men

Mark 8.38.

Rom. 10.10.

Outward profeſſion is required.

ſinnes. The Scripture is peremptory; wee muſt profeſſe Gods Name at all times, even then when we ſhall doe it with the danger of our lives. You know that *Daniel* did ſo, in danger of his life, and it was not a needleſſe matter, but it was in a matter that concerned his life. But that you may doe this the more willingly, conſider why men are aſhamed of this profeſſion, why? becauſe men doe ſpeake evill of you, but is this a good reaſon? No, for they doe ſo out of their ignorance, as it is in 1 *Pet.* 4. 4. *wherein they thinke it ſtrange, that you run not with them into the ſame exceſſe of riot, ſpeaking evill of you.* But if they knew the grouud of your actions, they would not ſpeake evill of you. They ſee your actions, but your rules and principles that you goe by in theſe actions, they know not: and therefore they ſpeake evill of you. And ſhall we be diſcouraged for this? What if a *Geometrician* ſhould be drawing of lines and figures, and there ſhould come in a Country man and ſeeing him ſhould laugh at him, would the *Geometrician* leave off his art for his deriſion? ſurely no, for hee knowes hee laughs at him out of his ignorance, becauſe hee knowes not the art and the grounds thereof: and is it not as great a folly for us to be aſhamed of godlineſſe, becauſe men that underſtand it not, ſpeake evill of it! ſurely it is. And therefore remember *Davids* two reaſons, when he did that act for which he was reviled by his wife. *I did it for the Lord that choſe me:* as if he ſhould have ſaid, the Lord deſerved it, hee loved and choſe me, therefore I did it. So this is thy caſe: The Lord hath choſen thee, when hee hath

Why men are aſham'd of profeſſion.

hath passed by many thousands of others, therefore doe it for the Lord. And another reason of *Davids* was, it makes for my honour in the eyes of those that are good, 2 *Sam.* 6. 24. Men thinke it brings no honour, because they shall not get any credit by it amongst men: but know thus much, when men shrinke from God, then God makes true that rule, *them that dishonour me, I will dishonour:* he that hath made a profession of godlinesse, and afterward falls away, God never suffers such an one to escape, but he punisheth him one way or other. Therefore *Moses* exhorteth the people in *Deut.* 4. 6. to keepe GODS Statutes and to doe them: for *this is your wisedome, and your understanding in the sight of the Nations, &c.* Now why should you bee backward to beare the shame that the world casteth upon you? doth not God observe all, look on, and with approbation? doth not God tell the Church of *Ephesus*, in *Revel.* 2. 2. *I know thy workes, and thy labour, and thy patience, &c.* When any man at any time casteth shame upon you for religion, it is a persecution which God will record, as *Luther* said, when any spake evill against him; this will be accounted on my reckoning at the last day, that speech is to be considered and weighed of us all. *I know thy patience*; therefore be not ashamed, but be bold in the profession and feare of God, doing those things that are glorious in the eyes of God and men that judge of things aright.

2 Sam. 6. 24

Deut. 4. 6.

If the Name of the Lord be called upon us, this should comfort us concerning our selves, and concerning the Church of GOD; for where GODS Name

Vse 5. Comfort concerning our selves and the Church.

Name is called upon any Church, any Nation, any man, you may be ſure he will defend them, for he is engaged ſo to doe, that his Name may not bee pollured; for the Lord is the worſe ſpoken of, when his people ſuffer. Therefore thou whoſoever thou art, rich or poore, be confident, God will defend thee in all thy ſufferings. A man will not ſuffer his wife to be wronged; for ſaith he, ſhe is my wife, he accounts himſelfe wronged, when any injury is done to her: ſo God accounteth himſelfe injured, when any wrong is done to thee on whom his Name is called, *Eſay* 4.5,6. Although (ſaith the Lord) they may ſeeme to bee helpleſſe, notwithſtanding this (ſaith the Lord) *feare not, I will create a cloud by day and a flaming fire by night*: that is, though there be no meanes, yet I will worke without meanes. *I will create them*, make them of nothing: I will be both their direction and protection; for the cloud by day, and the fire by night, hath reference to that cloud that went before the Children of *Iſrael* in the wilderneſſe, which led them in the way, and kept them from the heate of the Sunne. *For upon all the glory ſhall bee a defence*; that is, the Churches, though they ſeeme never ſo baſe, yet they are glorious; for therefore they are called glorious; and not only upon one man or two, but upon *all the glory*, that is, every man in the Church, upon *all the glory* ſhall be a defence.

Eſa. 4. 5, 6.

Object. But then if this objection come, why? doe we not ſee them afflicted? doe they not often ſuffer a ſtorm; are they not often ſcortched with the heate of reproach?

There-

Therefore, the LORD ſaith, as they have divers perſecutions, ſo will I have divers meanes of helpe; and *there ſhall bee a Tabernacle for a ſhadow in the day time for the heat, and for a place of refuge, like the Cities of refuge whither they fled that were purſued by the avengers of Bloud, and for a covert from a ſtorme, and from raine.* The Saints in a ſtorme of perſecution or any calamity, are as a man under a ſhelter; whereas all others are in the midſt of the ſtorme. Therefore be you aſſured, the Lord will not forſake his owne people; they are as the apple of his eye: a man may beare much, but hee will not ſuffer you to touch the apple of his eye; So God will ſuffer much, but hee will bee avenged on them that wrong his people. Thus much for this Doctrine. *Anſw. &c*

2 CHRON. 7. 14.

If my People, that are called by my Name, doe humble themſelves:

WEE are now come to the Conditions upon which *mercy* and *forgiveneſſe* are here promiſed, whereof the firſt you ſee is Humiliation, *If my People doe humble themſelves:* In the handling of which I will proceed two ways;

First Negatively, that without humiliation, and

unleſſe men doe humble themſelves, they can have no intereſt in theſe promiſes.

2 Secondly, Affirmatively; That if they doe humble themſelves, then God will be mercifull to them, and forgive their ſinnes.

Doct. 4. Without humiliation no mercy.

For the handling of the firſt, I raiſe this Doctrine out of the words: *That without Humiliation no man ſhall obtaine mercy:* Wee ſee that God ſuſpendeth mercy upon it here, as without which no mercy can bee expected; which therefore muſt needs bee thought a matter of great conſequence, and the more largely to be inſiſted upon.

What meant by humiliation

I expreſſe the doctrine in a more large and generall word *humiliation*, which containes in it, as well *humiliation paſsive*, or being humbled, as *humiliation active* (as for more cleare diſtinction ſake I call them) whereby we *humble our ſelves:* which is the maine thing intended in the Text, explicitly and directly, which alſo in the proſecution of this point I mainely intend; yet I ſhut up both together, in this negative part of this diſcourſe: becauſe they are, though in themſelves diſtinct, yet alwayes conjoyned in their working, and the latter doth alwayes preſuppoſe the former, and doth neceſſarily imply it here: for no man did ever come to humble himſelfe, that was not firſt humbled. This negative part of excluding men from mercy without both theſe, being alſo alike common to both, it being a like true, that no man did ever attaine mercy, that was not firſt humbled, and that did not humble himſelfe: So as in this negative part they agree and concurre.

Againe

Againe, though that affirmative part mentioned is proper to that humiliation active, the promises of interest in mercy being made to them that humble themselves, and not to all that are humbled: there being many that are much humbled, who yet obtaine not mercy; yet I joyne both together in this first part chiefly; because as they are conjoyned in their working, so they must necessarily bee in the explication of them; for we cannot come distinctly to know and finde out what it is *to humble our selves* (which is the thing I principally ayme at) without knowing what it is to *be humbled*, the one beginning where the other ends: the one being a preparative to the other. That therefore wee may see how farre the one and the other goes, and how they are distinguished, we will shut both up in this first doctrine.

Now in handling this Doctrine we will do two things.

First, shew that men must be humbled and humble themselves, ere they can come to have interest in these promises. 1

We will shew what it is to humble a mans selfe and to be humbled. 2

For the first, this place alone is sufficient ground. GOD would not have put in such a condition in vaine, if it might have beene spared in any, but besides this ground wee have the practise of all the master builders, who made it their first worke (as here it is the first condition) to humble men, that they might bee brought to humble themselves: And to omit all other instances, wee 1 Necessity of humiliation.

have all the three Persons seales to this method.

Humiliation required 1 By God the Father.

This was GOD the Fathers method in the first Sermon that ever was preached (which himselfe also preached) as a patterne for all Ministers to follow. And when hee would draw *Adam* and *Eve* in to seeke the promise of mercy, he first expostulates the matter with them, to humble them for their sin: and then lets fall the promise of the *Messias*.

2 God the Sonne.

And secondly, JESUS CHRIST the second Person in his first Sermons in Preaching the Gospell, as in *Luk.* 4. 7. shewes his approbation of this method in that hee makes this his first subject of his first Sermon, as appeares by the text hee takes to preach the Gospell, but to whom? to those that are first humble and humbled. *The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospell to such as are poore and broken in heart.*

Luk. 4. 14.

3 God the Holy Ghost

And the same order, the Holy Ghost the third Person was foretold by Christ, that when hee was come, hee would observe in working upon mens hearts by the ministery of the Apostles, *&c. Iohn* 16. 8. *He shall convince the world of sin*: for humiliation, that is his first worke; then *of righteousnesse*, for justification: lastly *of Iudgement*; that is, that sanctification which persons justified are to have wrought in them; We come now to the explication and reasons of this point, which shall be,

Iob. 16. 8.

To shew the necessity of this humiliation to the other that follow.

I

Of

Of the order of it, as it is here placed the first of all the rest. 2

For the first, it is true indeed, that the Lord might bring men home to him without this humiliation. Hee could doe as he did at the first creation, say no more, but *let there be light*, and there would be light, and that without any of this thunder, he might say, Let there be grace, and there would be grace; hee could come in the still voyce without renting the Rockes, and say no more but, *Open yee everlasting doores, lift up your heads yee gates*, and they would be open; but as though hee might have brought the Children of *Israel* out of *Ægypt* into the Land of Canaan, without leading them through the Wilderneſſe, yet his good pleaſure was thereby rather *to humble them and preve them*; ſo it is here. *Reaſ.* 1. From the neceſſity of it.

And the reaſons of this neceſſitie may bee drawne from the relation, and reſpect which this humiliation hath both to the other conditions that follow, and all that is promiſed here in the Text: unto which we will fit the reaſons that follow.

As firſt, without this men will not ſeeke out for and come unto CHRIST: *they will not ſeeke His Face*, that is, His Perſon: The Lawe is our Schoole-Maſter to bring us to CHRIST, by humbling us: men would not come in to Him unleſs they were driven; men would not ſeek Him unleſſe they themſelves were firſt loſt; men would not receive Him unleſs they were firſt humbled; *the poore receive the Goſpell*; the poore in ſpirit. 1 The relation it hath to the other conditions. 1 Seeking for Chriſt.

It is neceſſary in reſpect of receiving and ſeeking for mercy and pardon, and forgiveneſſe, which 2 Seeking mercy.

is the maine thing here promiſed, *I will bee merciſull to their ſinnes*, for untill then our propounding pardon and the promiſes of it, and inviting men to come in would bee all but loſt labour: for untill then, men would give us that anſwer, and the promiſes the ſame entertainement, which they did that were invited to the Marriage Feaſt, *Matthew* 22. 5, 6. The text ſayes *they made light of it*, and ſo wee finde by experience, that when wee preach the great things of the Goſpell; as Juſtification, and remiſſion of ſinnes, men account them as a ſmall thing, and ſet light by them: and the reaſon is, becauſe they are not humbled; men otherwiſe would not prize CHRIST nor the promiſe of the pardon by him (as *Manna* was not prized by the *Iſraelites*) nor his righteouſneſſe, by which they are to bee forgiven: a man happily would be content to have CHRISTS righteouſneſſe, as a bridge to goe upon to Heaven, but hee will not prize it as *Paul* did, who was ambitious of nothing ſo much as to bee found in CHRIST, *not having his owne righteouſneſſe, but that which is by faith, accounting all things* in himſelfe and out of himſelfe *droſſe and dung in compariſon of it*; but a man unhumbled will not ſet this high prce upon it, and God wil not have his Jewels, much leſſe Chriſt and pardon of ſinne caſt away at randome to thoſe who ſhall not value them; but when a man ſhall ſee the badneſſe of his nature, the multitudes of his particular ſins, and ſee that in his heart he never thought had beene there, and ſtand amazed at them, then to have ſuch a righteouſneſſe as ſhall perfectly cover

Mat. 22. 5, 6

all

all theſe ſinnes, this he will thinke a great matter. So it was to Saint *Paul*, when he ſaw himſelfe *the greateſt of ſinners*. And when a man thus ſees his particular ſores and diſeaſes, and ſomething in Chriſts righteouſneſſe to anſwer them all; as *Chriſts* patience to anſwer his impatience, *Chriſts* love to ſtand for his hatred, *Chriſts* holineſſe of nature to cover his uncleanneſſe, he will then begin to eſteeme every Iewell in that Cabinet, for he knowes he could not ſpare one part of that righteouſneſſe, he ſees a glorious righteouſneſſe to cloath and cover his nakedneſſe from top to toe, and this makes him prize it and every part of it, which a man unhumbled will not do; and as he would not eſteeme the imputed righteouſneſſe of Chriſt, ſo nor inherent righteouſneſſe from him, whereby he ſhould be enabled to turne from his evill waies; but when a man ſees and knowes what a heart he hath, how falſe, how full of ſinnes, and empty of grace, and what ſtrong luſts are there, then when he ſhall finde the contrary graces wrought in him, hee prizeth them highly, and Chriſt for them, becauſe they are the pretious guifts of Chriſt, for he knowes and acknowledgeth they are the ſole worke of Chriſt, becauſe in his nature *dwelleth no good thing*. And why elſe doth God after converſion ſuffer his people to fall into ſinne, and into variety of temptations, but that they might be more humbled ſtill, and ſo know the worth of Chriſt herein?

Chriſts righteouſneſſe not eſteemed by men unhumbled.

It is required men ſhould be humbled, becauſe elſe they will not actually *turne from their evill wayes*, nor bee obedient to Chriſt in all things in

Reaſ. 3. No turning elſe from our evill wayes.

their lives. An unbroken heart is like an untamed horse, that will not indure the bridle, and be guided by it, like an untamed Heifer that will not goe with the *yoake*; such a man that God may command him what he will, but he will doe what he list: but when the heart is broken and humbled once, then as Saint *Paul* trembling sayd, *Acts 9.* he will say also; *Lord, what wilt thou have me doe?* I will doe what thou wilt, yea, and suffer what thou wilt; call me to suffer, for thee.

Simile.

Acts 9.

If this question had been asked Saint *Paul* before he was thus humbled, he would have given another answere: before, God may bid us doe what hee will, but wee as stubborne servants will doe what we thinke good: wee are proud and unbroken, and pride is the cause of all disobedience, and therefore it is sayd, *High thoughts must bee cast downe, that exalt themselves against the knowledge of God; ere every thought can be brought into the obedience of Christ.* 2 *Corin.* 10. 5. They exalt themselves against the knowledge of God and His will; for when His will is knowne, the heart yields not still: when the LORD commands any thing, as to take heede of evill company, to have a care of their speeches, whilest men are unhumbled, they are ready to expostulate the matter, and in the end will doe nothing at all: but when a man is humbled, and the high thoughts cast downe, then hee brings every thought and affection (that exalted it selfe before) into the obedience of Christ. And as all disobedience is from pride and stubbornesse of the will, so all obedience is from humility; when the heart

Pride the cause of disobedience.

2 Cor. 5. 10.

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is humbled, it is made pliable to God, *Esay 66. 2. I will looke to him that is contrite, and trembleth at my words*; they are both there joyned: that is, when he heareth any command from me, he is afraid to breake it, afraid of admitting the very occasions of sinning: A man that hath beene scorched with the fire dares not easily meddle with it againe, and the reason is, it makes a man choose the Lord freely for his Husband and Lord, and from thence followes kinde obedience to Him. Esay 66, 2.

Hee that hath made the choyce himselfe will serve, else not; but hee will condemne himselfe, that he should make a choyce so unsuitable to him; and it also teacheth a man to set an high price upon CHRIST, and forgivenesse of sinnes, as you heare; and that will set all thy desires on worke, and cause thee to refuse no obedience, whether active or passive: For, what is the reason men obey their lusts, but because they prize pleasures, have an high esteeme of honours, *&c.* and the same effect will the prizing of CHRIST have in thee, to do any thing for Him, so as thou shalt not *count thy life deare*, for Him.

Reas. 4. Else there would not be constancy.

They would not doe all this constantly and for ever, if they should come to Christ and be obedient for a while (as *Iohns* hearers and *Herod* was) yet they would *returne unto their vomit againe*: and not stay with Him if they were not humbled, they might come in, as those hearers (signified by the second and third ground) did, who *received the seed with joy*, and as those of whom it is sayd, Christ would not commit himself to them, but stay with him,

him, men will not unleſſe they be humbled : For unleſſe a man be brought to part with al for Chriſt, and to *ſell all*, he will in the end repent of his bargaine ; if there bee a reſervation of any thing, the time will come he will goe backe, and *ſtart aſide like a broken Bowe* ; and untill a man be throughly humbled, he will not be brought to part with all for CHRIST ; he that is humbled, he onely is the Merchant-like minded man, who ſells all hee hath and goes away rejoycing, is glad at the heart that hee hath Chriſt though with the loſſe of the whole world ; he is willing to take Chriſt upon all conditions, with loſſes and croſſes, and to deny himſelfe in every thing ; for he knowes the bitterneſſe of ſin, and ſo ſets ſuch a price upon Chriſt as if the bargaine were to make againe, he would doe as hee had done, but the other what he hath done in a fit, he repents him of afterwards, and therefore true repentance (which godly ſorrow and true humiliation worketh) is called *repentance never to be repented of*, 2 *Cor.* 7. 10. Other ſorrow than Godly may worke a repentance, but it is ſuch as men afterwards repent of.

2 Cor. 7. 10

Men are ſoone weary of the yoke of CHRIST. becauſe they have not felt how grievous the yoke of ſin and Sathan is, but to one who hath felt the burthen of ſin, the yoke of CHRIST is eaſie and ſweete.

Reaſ. 5. God ſhould not have the praiſe of his mercy.

The laſt Reaſon hath relation to the laſt thing here promiſed, of taking away the Iudgements and *healing the Land*. God ſhould not have the praiſe of his Iudgements and of his Mercy in taking them away

away, unleſſe men were humbled; for if when God did afflict men, he ſhould reſtore them againe without this humiliation, men would thinke that God wronged them before, and now did but right them, but when God hath humbled them ſo farre, that they acknowledge his Iuſtice, in afflicting them, and their owne deſert to be utterly deſtroyed, and confeſſe that it is his mere Mercy they were not conſumed, and humble themſelves under his mighty hand, and now if the Iudgement be taken off, and his wrath blowne over, then they give him the praiſe of his Mercy and Iudgements.

Thus you ſee why of neceſſity it is required: Now let us ſee the reaſon of the order of it, why it is required thus in the firſt place: It is the firſt condition here: there is ſomething in the order, and to be ſaid by way of reaſon for it, and the reaſon in generall is, becauſe nothing is acceptable to God, till the heart be humbled: You may pray, which is another condition, and you may heare, &c. but all you doe is but loſt labour, unleſſe it come from a broken heart.

Why humiliation required firſt.

For firſt that is alone a fit ſacrifice for God, without which act no ſacrifice is accepted: This you may ſee *Pſalme* 51. 16, 17. *Thou deſireſt not ſacrifice, elſe I would give it thee; thou delighteſt not in burnt offerings. The ſacrifices of God are a broken ſpirit, and a contrite hart, oh God, thou wilt not deſpiſe.* *David* knew that till his heart was broken, all his good deeds and all holy duties would have beene in vaine, and it is as if *David* ſhould have ſaid, *Lord*, before I was thus humbled and my heart thus broken (as in the beginning

Reaſ. 1. No ſacrifice accepted without it. Pſal. 51. 16, 17.

ning of the Psalme hee had expressed that it was) *Thou didst desire no sacrifice of me, nor wouldst have delighted in no burnt offering from mee, but the sacrifices of God are a broken spirit*, and other duties but as they come from it. This is the maine sacrifice, and without it, nothing acceptable, unlesse it be laid upon this low Altar, which sanctifies the Sacrifice.

Reas. 2. It makes us Priests.

As it is only a fit Sacrifice for God, so this only makes us fit Priests to God; and before we are fit to offer a sacrifice acceptable, we must be Priests; and we become not Priests to God, till we have offered our selves first to God as a sacrifice, 2 *Cor.* 8. 5. and that we are not, till we our selves be slaine, and broken, and so made a sacrifice.

2 Cor. 8. 5.

Reas. 3. Else the Spirit of God dwells not in us.

Nothing is accepted till the Holy Ghost dwell in the heart; and untill a man bee Humbled, the Spirit of God dwells not in his heart: And therefore what he doth till then, savours not of the Spirit, but a carnall heart, and so is not acceptable: Til a man is humbled, he keepes the doore shut upon the Lord and His Spirit. There is one within, his heart is full already; hee dwells in his owne heart himselfe; therefore it is said, *Esa.* 57. 15. That *he dwells in a contrite heart*, that is in it alone, for there is only roome for him to do what he will in all the chambers of it.

Esay 57. 15.

Reas. 4. It makes us obedient in all things.

Vntill a man will be obedient in all things, no thing he doth is acceptable: *Hee that turnes his eare from the Law, his prayer shall bee abominable.* Now one that is not humbled throughly, hee may bee obedient in many things, hee may pray, &c. but yet he will have by-wayes of his owne, he hath not fully

fully renounced himſelfe, that is, not Humbled: Now unleſſe a mans obedience be generall, nothing is acceptable.

And ſo wee come to the ſecond thing propounded *what this humiliation is*, and herein our maine enquiry is after that which is mainely intended in the text, *What it is to humble a mans ſelfe*. But becauſe the finding of it out depends upon the other alſo, wee will with it ſhew alſo *what it is to be humbled*, that ſo wee may the better know the true humiliation required of us; and for the finding out of this wee will firſt ſet before you the examples of them who have humbled themſelves, and have been humbled in Scripture, and from thence gather what it is. 2 Humiliation what.

For this you ſhall finde *Manaſſes* in the 2 *Chron.* 33. in his affliction humbling himſelfe greatly, and the Lord was intreated of him, verſ. 12. Likewiſe wee have that of S. *Paul* humbled. *Acts* 9.6 where we find him *trembling* and aſtoniſhed, and ſaying, *Lord what wilt thou have me doe?* See another example in *Acts* 2. 37. of thoſe who were *prickt in their hearts, crying out, what ſhall we do to bee ſaved?* And ſo of the *Goaler*, *Acts* 16. who *came trembling and aſtonied, and would have killed himſelfe:* and likewiſe of the Prodigall, *Luk.* 15. (which though a parable, yet ſets forth this condition of a ſoule humbled to us,) of whom it is ſaid, that *none gave unto him*, and that *hee came unto himſelfe, &c.* Examples of men humbled. 2 *Chron.* 33. 12. *Manaſſes.* The converts. *Acts* 2. 37. The Goaler *Acts* 16. Prodigall. *Luk.* 15.

Out of all theſe we gather thoſe two maine parts of Humiliation mentioned: humiliation paſſive, and active. The firſt whereof makes way for the Humiliation of two parts.

ſecond

second, unto which no promise is made, and which may be found in an unregenerate man; the second, which is the fruit of Sanctification, which is meant here, and unto which the promise is made: These goe both together in the godly; and hee that hath the second, never wants the first in some measure more or lesse, though many have the first, that have not the second.

Now the first is nothing else but a sence of sin, and Gods wrath for it; expressed to us in those former examples, by being *prickt in the heart*, it being a wounding of the heart and spirit.

Vnto which is joyned trembling feare, with considering and comming to a mans selfe, aswee have it in the Parable.

Passive humiliation. And this passive Legal *humiliation* stands in these particulars.

1 Sensiblenesse of sin. A sensibleneſse of sinne: before a man is as one that is in a dead sleep; what is done to him he feeles not, nor what is said he heares not, is sensible of nothing: But this is the awakening of a man to be sensible of sinne; so as now hee is wounded, now he is smitten with it, now he feeles it. So the *Goaler* as the foundation of the prison was shaken, so was his heart also, and had an earth-quake within, as well as one without; and his awaking out of sleepe was a resemblance of his awakened heart.

2 Feare of his estate. This humiliation makes a man fearefull of his estate; whereas before he was bold: and others that are not humbled *goe on boldly and are punisht*, as it is said of the foole in the *Proverbs*.

3 It workes consideration. It makes a man consider his estate, which he never did

did before; as the Prodigall *came to himselfe*, that is, entered into a serious consideration of his estate; before a man thought himselfe in a good estate; little imagined hee was *in the gall of bitternesse*; but this worke shewes him his poverty, and that he is altogether *naked*, and that hee hath nothing to sustaine him, as the Prodigall saw he had not, no worth at all in him.

1 It is wrought by the Law.

And this first worke of humiliation is wrought by the Law and the curse thereof; which sayes in his hearing, *Cursed be he that abides not in all things to doe them.*

By the Law I say, which is *the rule of righteousnesse*, whereof all particular rules are branches; and by the threatnings thereof, which are all branches of that great curse. The one being as the *lightning* to discover *sinne*, the other like the *thunder-bolt* that strikes the heart with *feare of Gods Iudgements*: the one is like the *Inditement*, the other as the *Sentence* of the Iudge. I put both these together, because both goe to humble a man. The Law is like the Task-masters of *Egypt*, that commanded the Israelites to do the worke, but gave them no straw; so the Law tells us, this and this is to bee done, and binds us to doe it, but gives us no strength, and so thereby discovers our sinfulnesse and unability to any good: and then as the task-masters did beate them that failed of their tale, so comes the curse and strikes them dead, that *continue not in all things to do the Law*; *and* these two put together worke this Legall *humiliation*: neither by the Law is meant only those *ten words* spoken in *Horeb*, but together with the explanation of

Simile.

The Law what.

of them, as wee finde them expounded in the Prophets and the whole Scriptures: so that by the Law is meant that rectitude which the whole Scripture doth require. Now therefore when the Scriptures are laid to our hearts, the rectitude of the Scriptures is compared with the crookednes of our hearts and lives, and thereby we come to see how that the least sinne is forbidden, and that the least dutie must not be omitted, and that *we must give an account for every idle word*, and every lustfull thought and motion in the heart; as S. *Paul* when humbled, saw *lust to be sinne*; and then we come to see withall the curse due to the least: This humbleth a man.

2 The Spirit workes humiliation

And unto this is further required the help of the Spirit joyning therewith, without which the Law doth not humble a man: who is therefore called *the Spirit of bondage*, because he enlightneth a man to see his bondage and slavery to sin and Sathan, and his subjection to Gods wrath; not that hee makes him such or brings bondage with it, but discovers it; and this not onely by shewing a man his bondage, but he makes him believe it: For there must be a faith to humble as well as to comfort, whereas wee set light by the threatnings, and believe them not; for would the swearer sweare, if he believed that threatning, the *Lord will not hold him guiltlesse that taketh his name in vaine?* When therefore the Spirit enlighteneth a man to see his sinnes, and makes him believe the threatnings denounced against them, then a man is humbled and not before.

3 By afflictions.

And yet though these threatnings are propounded by the Word, and made effectuall by the Spirit,

Spirit, yet usually some *affliction* puts life into them; as wee see in *Manasses*, and also in S. *Paul* who was first struck off his horse to the ground, and in the *Iaylor* who thought verily all his prisoners gone, for whom his owne life must have beene answerable; so as hee would have killed himselfe: sometimes a reall affliction, sometimes an imaginary one, an apprehension of Judgement, shame, poverty, misery doth God use to put life into the threatnings, and they put life into the Law; and then the Law is brought home to the conscience; and so sinne is brought to light; for when men are sensible of miseries, then they are often brought to to inquiry into the Law of God to find what should bee the cause of it: and when the Law is brought home to the conscience, then sinne is made alive. Saint *Paul* saies, *Romans 7. Sinne appeares to bee sin*, which before was as colours in the darke; and sin being made alive, then *I dyed*, saies *Paul* there, that is, he apprehended himselfe a dead man, in which is a discovery of *sinne* and our *subjection to death* for it; wherein doe consist those two parts of this former humiliation, which makes way for the second humiliation. Rom. 7.

Thus you see, what to *be humbled is*. Now wee come to the second, what it is to *humble a mans* selfe: which begins, when the other ends: for then a man lookes out for the remedy, as those who cryed out *what shall we doe to be saved?* which is the second thing to be observed in those examples; after the wounding of their hearts, they made an enquiry *what to doe to be saved*. For those that belong 2 Active humiliation

to Gods Election goe yet further: there is another kinde of *Evangelicall humiliation* wrought in them, which is a fruit of *ſanctification*; for in one whom GOD meanes to ſave, when hee is come to this, the LORD ſends *the ſpirit of adoption* into his heart, *the ſpirit of grace*, as *Zachary* calls him, which gives him ſome ſecret hope, hee ſhall bee received to mercy, if hee will come in; which is a worke of faith in ſome degree begun: and then ſays the ſoule with it ſelfe, I will goe and humble my ſelfe, I will goe home to God, and change my courſe, and give up my ſelfe to him and ſerve him: and this we ſhall finde in theſe examples mentioned before, eſpecially of the *Prodigall*, *Luk.*15. he came to this concluſion, *If I ſtay here, I dye for hunger; but in my fathers houſe there is bread enough*: here was hope that bred this reſolution. *I will goe home, and ſay to my father, I have ſinned againſt heaven and againſt thee, &c.* here was that true humiliation we ſpeake of. So *Manaſſes, hee humbled himſelfe greatly*, out of an hope of mercy; for a man comes not to this active humiliation wherein he kindly humbleth himſelfe, unleſſe hee hath hope of mercy; and the beginning of faith is with a hope of mercy, which ſets a man a worke to goe to God, and ſay; Lord, I have committed ſuch and ſuch ſinnes, but I will returne to them no more; I am worthy of nothing.

Examples of this humiliation. Luke 15.

Now there are foure ſeverall compoſitions of foure paires of ingredients, that have influence into this ſecond kind of humiliation, to cauſe us to *humble our ſelves*.

Foure payrs of ingredients in it.

1 Hope of mercy and ſence of miſery.

1 Payr, an *hope of mercy*, as wel as a *ſence of miſery*: that

that whereas before wee did looke upon God as a ſevere Judge; we looke now on him as one willing to receive us, both are requiſite. *Sence of miſery* onely, brings a man but to himſelfe, as the *Prodigall* firſt is ſaid to come to himſelfe; but *hope of mercy* joyned with it, drives a man home to God, as it did alſo him; without which, ſence of miſery drives us from the LORD; but hope of mercy being added to it, cauſeth this active *humiliation*, wee ſpeake of, whereby wee ſay, *I will goe and humble my ſelfe.*

2 Payre of ingredients are *the ſence of our own emptineſſe*, together with an apprehenſion of that *Alſufficiency* that is in God; which we alſo may ſee in the *Prodigall*, when he ſaid, *I ſhall ſtarve and die, if I ſtay here; but in my fathers houſe is bread enough*: he lookt to that alſufficient fulneſſe that was in God to ſupply his wants. The creature whilſt it findeth any thing in it ſelfe, it will ſtand upon its owne bottome and not bee humbled, but when it finds nothing in its ſelfe but emptineſſe, then it beginneth to ſeeke out for a bottome; which it ſeeing to be in God alone, it goes out to him; for men will not be drawne off from their owne bottome, till they ſee another bottome to ſtand upon.

2 Our owne emptineſſe and Gods alſufficiency.

3 There muſt bee a ſence of a mans owne *ſinfulneſſe*, and *the* LORD JESUS *his righteouſneſſe*, and ſo a light comes in that diſcovereth both: thus when S. *Paul* was humbled, there was a *light ſhone about him*, which was an outward ſymbole of that new light which ſhone within him, of Chriſt, and his owne ſinfulneſſe.

3 Sence of our ſinnes, and Chriſts righteouſneſſe.

4 A ſence of Gods love and our unkindneſſe.

A ſence of the love of God and Chriſt, joyned with the ſence of a mans unkindneſſe unto God, whereby wee looke upon ſinnes as injuries done to God, and an unkindneſſe ſhewne therein.

Difference betweene active and paſſive humiliation. 1 In the matter.

And now let us ſee the difference betwixt theſe two works or parts of humiliation, that wee may further underſtand what it is to *humble our ſelves*.

And firſt, they differ in the matter they are converſant about; in that firſt, a man is humbled properly, but for the puniſhment: a man indeed is humbled for ſinne, yet principally as it hath relation to puniſhment; it is guilt works on him; he is not humbled for ſin, as it is contrary to God, and his holineſſe, but as contrary to himſelf and his own good: and thus we are not humbled, till we come to love God, and to have a light diſcovering the holines and purity of his nature, which one that is ſavingly humbled hath wrought in him.

2 In the ground.

They differ in their grounds and principles whence they ariſe.

The firſt ariſeth but from ſelfe-love, and is but a worke of nature; though thus farre a worke of God to ſtirre up ſelf-love, by the ſence of miſery and to awaken it; but ſo as any unreaſonable creature if in danger, uſeth to be ſenſible of it: and what wonder then is it for a man, when hee begins to have ſome ſence of hel and death, let into his conſcience, to be wounded and apprehenſive of it! but the other ariſeth from the love of God kindled in the heart by hope of grace and mercy.

3 In the inſtrumentall cauſes.

They differ in the inſtrumental cauſes that work them; the one is wrought by the ſpirit of bondage,

by

by an enlightning meerly to see his bondage, and the soule is as one that is in bondage fearing God as a master; and he hath no further light than thus to see God as a Judge: but this other is wrought by the spirit of adoption making the Gospell also effectuall, discovering God as a father.

They differ in their effects; as,

4 In their effects.

The one driveth a man from GOD, but this latter causeth a man to goe to GOD and to seeke Christ: it workes that affection to Christ that the Church in the *Canticles* had to him, who would not give over seeking him, till she had *found him whom her soule did love.* Though there bee twenty obstacles in the way, yet the soule hath no rest; as a stone hath no rest, till it bee in its owne center, so nor this soule thus humbled, but in God; and therfore gives not over seeking him, though it hath never so many denyalls. 1

The first breeds death, an *acedia*, a deadnesse and listlesnesse, it makes a man as a log, that moves not to God in prayer. So it wrought in *Nabal*, and *Achitophel*, it breeds such discouragement as often ends in death. Of *worldly sorrow* (and such is all sorrow whereof God is not the end) *commeth death:* but when it is right and true and kindly sorrow for sinne, it doth that which an affection should doe, it quickneth him to doe that which he ought to do: so feare when it is right worketh, and so all other affections, which were put into the soule for that end that it might bee stirred up by them to that which it should doe, for GOD and its owne good; and therefore this affection of sorrow for 2

ſinne quickens a man to ſeeke out to God when it is right.

3 The firſt breeds a fierceneſſe and turbulency in a mans ſpirit; as we ſee often in men whoſe conſciences are awakned to ſee their ſinnes, they are fiercer then they were before; for guilt of ſin vexeth their ſpirits; and where there is no ſence of mercy from God, there is none to men: but hee that is broken for ſinne ſpends his anger upon himſelfe, frets chiefly for his owne vileneſſe and unworthineſſe; and the Peace of God which his heart hath a ſence of makes his ſpirit *gentle, and peaceable and eaſie to be entreated* and perſwaded: bring him Scripture, and *a child may lead him* and perſwade him. The *rough wayes are made ſmooth*, the rough and froward diſpoſitions of the heart, and every *Mountaine-like affection* caſt downe, as it is ſaid they were by Saint *Iohns* miniſtery, who came to humble men and prepare men for Chriſt.

4 They differ in their continuance; the former a lone proves but a paſſion, and it comes but from *fleſh*, ſo as all the fruites of *fleſh* are, it is but *as the flower of the graſſe*: of the ſame fading nature the roote is from whence it comes: though it comes like a violent torrent into the heart, and ſwells above the bankes, yet it is but as a land-floud; but this latter is as a conſtant river that hath a ſpring, which though it keepes within the bankes, and doth not overflow ſo much as the other, yet it runnes conſtantly, and the further it runnes, the greater it growes.

5 Properties of this humiliation. I will give you alſo ſome properties of that humiliation

miliation to which the promiſe is made here, by which it may bee yet further knowne and differenced.

We will take thoſe fruites of it wee finde in the text. 1 It will make a man pray, and 2. *Seeke Gods face, and turne from his evill wayes*: it hath alwayes theſe as the conſequences of it:

1 Prayer.

To pray. *Iudas* was humbled, but hee had no minde to pray, nor an ability to pray; the ſpirit of prayer went not with it; but hee that hath that true humiliation, is able to poure forth his ſoule to God: and indeed prayer is not the worke of the memory and wit, but the proper worke of a broken heart.

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Againe, ſecondly, *to ſeeke Gods face*, this true humiliation cuts a man off from his owne roote and bottome, and cauſeth him to ſeeke the Lord alone: which ſeeking uſeth to be expreſſed in prayer: that other will cauſe a man to ſeeke mercy, but this *to ſeeke Gods face*; that is, if they have his favour, it is enough: they ſeeke God as ſequeſtred from all things elſe; though ſuch a ſoule had aſſurance of being freed from hell, it would not content him, unleſſe he ſaw Gods face.

2 Seeke Gods face.

That which *Abſalom* counterfeited (as knowing it to be a true ſtraine of a loving and humbled child to a Father) when he had his life given him, though baniſhed from the Court, *Let mee ſee my Fathers face, though hee kill mee*, it is an humbled ſoule in truth towards God: others as God ſayes in *Hoſea*, *Seeke mercy, but they turned not to mee*: they ſought not me.

3 Turne from sinne. 2 Chron. 33.23.

True humiliation causeth a man *to turne from his evill wayes*: the other makes a man but give them over for a time, whilst he is sicke of them; and then *returnes againe, as a Dog to his vomit, 2 Chron. 33.23.* It is said *Amon humbled not himselfe, as Manasses his father had humbled himselfe, but transgressed more and more*: which implies, that when a man is humbled as hee should, he transgresseth no more as hee had done; and so *Manasses* did so humble himselfe, as he transgressed no more. It will make him become stronger against that sin he hath transgressed in: as a bone that hath been broken is stronger when it is right set againe; hee especially humbleth himselfe for and turnes from his beloved sin, and with that from all the rest.

Simile.

2 To cleave fast to Christ.

2 Property is, it makes a man to cleave fast to Christ, and so draw nigh to him in all the duties of obedience, to obey him constantly, generally and throughly. Men may have light wounds made in their hearts which do not drive them to the Physitian, which awakeneth men a little, but they fall asleepe againe: but when God humbleth so as to save, he so fastens the apprehension of his misery upon him, as to bring him home to Christ: he sets on the avenger of bloud to pursue him to the utmost, and not for a mile or two, but to follow him till he be driven into the Citty of refuge: There is an humiliation, which hath not this effect and consequent of it (and therefore I mention it as a property of the true) and this because of a defect that is in it, in which respect though it come neare the true, yet differs from it: which is in the event seene

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in this, that the true causeth to come to Christ, and to cleave to him without separation.

That you may therefore see the difference betweene this and the other, and wherein that other is defective; marke how that which is true workes this in one, who yet is not quite cut off, but hangs by a thread as it were, there being some secret *Fibræ*, some veines and strings that are not cut in peeces, which keepe life in the old man, and a man remaineth still upon his old stocke, and so long CHRIST comes not into the heart; not untill a man be unbottomed of himselfe, and sees he can no way be happy in himselfe, or within his owne compasse, but sees all is to bee had in and from the LORD JESUS; untill then, he will not goe out of himself, nor cleave to or follow the LORD JESUS CHRIST fully.

Now then, the other humiliation is defective in this, in that it is not in this manner enough bottomed, it cuts not a man wholly off from himselfe, the foundation is not laid low enough; there is wanting *depth of earth*, there is indeed so much earth as shall bring forth a greene blade of profession, and such a foundation as there may bee erected a slight building upon, but it is not low enough to beare a substantiall building that shall stand out all windes and weathers. This true humiliation hath these two things goe with it.

A man sees no bottome in himselfe: 1

Seeth a bottome out of himselfe to stand upon, and so hee casts himselfe upon that, claspes about CHRIST, and wholly adhereth unto him, and so drawes 2

Two things accompany this humiliation.

draws all ſap and life from him, as the branch doth from the roote, and thence comes that reſolution and ability to cleave to the Lord, and to *pleaſe him in all things*.

As the reſolution to doe it, ſo all his ability to goe through with it; for being joyned to CHRIST, there comes the ſpirit of *grace* (cal'd the vertue of CHRISTS death, becauſe it workes a vertue like unto his death) into the heart: But when the heart is not yet in this manner broken, many take up purpoſes and good deſires, but are not able to keepe them, becauſe they were bottomed on their owne ſtrength; whereas if the heart were broken from it ſelfe and engrafted into CHRIST, ſuch purpoſes made in his ſtrength would thrive and grow there: For if the ſoile bee made good, and fit plants bee planted in it, it is certaine they will thrive. Now in a good heart thoſe deſires that bee planted there doe thrive, and wither no more, and though there may now and then waves ariſe, and ſo they may be toſſed to and fro; yet ſubſtantially they doe not wither nor fall from the foundation: Thoſe therefore who have begun a good courſe for a yeare or a moneth, and go not on in it, it is a ſigne they want humbling: Hee that is truly humbled, falles backe no more: *Manaſſes* did not, nor Saint *Paul*, *Lord what wilt thou have mee doe*, ſaid hee then? and hee was as good as his word. Therefore take knowledge you that doe fall away, what the defect hath beene and wherein: for that will bee a meanes to ſet you right and recover you againe.

Falling away the ground of it

3 Moderates the affections.

3 Property of Humiliation is, to have all the affections

fections moderate, all delights in worldly things faint and remisse, and all his affections taken chiefly up about grace and sinne: True affection in him wil eate up the false. He esteemeth spirituall things at a high rate, and all other things as little. Aske such an one what of all things else he would desire, and he will tell you, Christ, and the favour of God, and the graces of the Spirit, and to have his lusts mortified, and his sinnes pardoned, and that hee passeth not for the things of this life, hee cares not in comparison whether he bee poore or rich, *bond or free*, (notwithstanding if hee may have a better condition, hee will *use it rather*) as a man that is condemned to die; little regards hee his estate or the things of this life, his apprehensions are taken up with greater things; give him his pardon, and take al else: So here one truly humbled, counts the favour of God so great, as he esteemes all things else light in comparison: When therefore men are violent in their affections towards worldly things and in their desires and delights in them, and endeavours after them, it is a signe they are not humbled.

4 Property is to love God and Christ much, *Mary loved much, because much was forgiven her*; that is, not simply that much was forgiven her, but because withal she had a sence of it, apprehended it as much and her sin great by a worke of humiliation, and so apprehended it a great matter to be pardoned. And so a man having once apprehended death and hell, and the wrath of GOD as belonging to him, and God comes on a suddaine and tells him, *thou shalt live*, when his necke was on the blocke, and hee expected

4 To love God much.

pected nothing but death; this causeth a man to love God much, and to prize Christ; and this made Saint *Paul* also to love Christ so much, that the *love of Christ constrained him*, because *I was a persecuter and a blasphemer*, and he died for me, forgave me a great debt.

5 To be content with any condition.

Hee that is truly humbled will bee content with any condition, as the Prodigall sonne, *I am content to be as an hired servant*, sayes hee, *and am unworthy to bee called a sonne any more*; hee was content to doe the worke of a servant, to live in the condition of a servant, to have the lowest place in all the familie: And so Saint *Paul* look'd on himselfe as *the least of all the Saints*, thought hee could never lay himselfe low enough. Now this contentednesse is exercised about two things.

1 In want of outward things.

In a contentednesse in the want of these outward good things; when a man is content with the meanest services and the least wages, to want wealth, and credit and gifts, as *Iacob* being truly humbled, *I am lesse than the least of thy mercies*: whereas an other man that is not humbled, when hee lookes upon himselfe and Gods mercies hee enjoyes, he thinking highly of himself, thinkes himselfe too big for them, and that the disproportion is rather on his side; whereas *Iacob* though he then had many mercies, yet said, take the least mercie, and lay it in one scale, and my selfe in an other, and I am too light for it, lesse than it, and it too much for me.

2 Bearing crosses.

It is exercised in bearing crosses. One that is truly humbled still *blesseth* God, as *Iob*, and beares and *accepts the punishment of his iniquity* willingly and

and cherefully, as we ſee it made a condition, *Lev.* 26.41. *If their uncircumciſed heart be humbled, and they beare or accept the puniſhment of their iniquity,* if the Lord lay upon him a ſharpe diſeaſe (ſay the plague, diſreputation, poverty,) yet hee beareth it willingly and chearefully; for when a man thinkes in earneſt that which is ſaid *Ezech.* 36. that hee is *worthy to be deſtroyed*, whatſoever befalls him from God, which is leſſe than deſtruction, hee bleſſeth God for it, and rejoyceth that he eſcapeth ſo. Lev. 26 41. Ezech. 36.

The humble man therefore is in all conditions contented, alwayes chearefull and bleſſing God; if he hath good things, they are more then he is worthy of; if evill, though never ſo ſharpe, yet they are leſſe than deſtruction, and then he deſerves, when as an unbroken heart is alwayes turbulent, and thinkes in the ſecret murmurings of his heart, that he is not well dealt with.

I ſhould come now to the application of this Doctrine; but before I muſt reſolve a caſe and ſcruple, which doth uſe to trouble the hearts of many. *Caſe.* Whether ſuch a meaſure of Legall ſorrow be neceſſary

The Caſe in queſtion is, whether to right and true humiliation, it be neceſſary that ſuch a ſolemne humiliation and ſuch a meaſure of ſorrow and violent Legall contrition goe before it.

There is a double kind of ſorrow wrought in the hearts of men; the one is a violent tumultuous ſorrow, which ariſeth from the apprehenſion of hell and puniſhment: the ground whereof is ſelf-love, and is commonly in thoſe who are ſuddainely enlightened, and ſo amazed therewith being taken on the ſuddaine; as wee ſee in Saint *Paul* who was taken *Anſw.* Sorrow double.

kenſuddainely as hee was going to *Damaſcus* : and it was diſcovered to him, that hee was guilty of ſo great a ſinne, as he could never have imagined, a voyce from heaven to ſtrike his eares on the ſuddaine, *why perſecuteſt thou me?* And this wee find by experience to have beene in many who never have true humiliation, as wee ſee in *Iudas*. God indeed ſometimes uſeth it to bring men to humiliation, as he did in Saint *Paul*.

But again we find in experience in ſome a cleaving to God, and holineſſe of life, and a conſtant care to pleaſe him in all things, without this violent vexing ſorrow: and many that have had their hearts deeply wounded, amazed, affrighted, and have therupon taken up great purpoſes which have come to nothing, the ground whereof having beene a violent paſſion, as that the roote withered, ſo the fruit withered alſo; but a true apprehenſion and conviction of ſin; as in it ſelfe the greateſt miſery is more reall and drawes the heart nearer to Chriſt; ſo that in this caſe we may ſay of theſe two ſorts, as Chriſt ſaid of thoſe who were bidden to goe into the vineyard: *They that ſaid they would goe, did not, and others that ſaid they would not goe, yet went* : and therefore wee anſwer, that it is not alwayes neceſſary to have ſuch a violent ſorrow, or that a man ſhould lie any long time in ſuch an evident ſence of wrath, though alwayes there is a right apprehenſion of ſin which doth humble a man : which will appeare by theſe conſiderations.

Violent ſorrow not alwayes neceſſary.

1 It is not alwayes the greateſt.

1 That is not alwayes the greateſt ſorrow that is thus *violent* : though it ſeeme to bee ſo, it is not alwayes

wayes the greateſt ſorrow which melteth into teares ; as that is not the greateſt joy that diſcovers it ſelfe in laughter ; that is not the greateſt ſorrow which workes the moſt violent commotion in the heart ; there is a ſad ſilent quiet ſorrow that ſinketh deeper, and wets more ſlowly, and ſokes into the heart, and makes the heart more fruitful in the iſſue, which ariſeth out of a more ſpirituall conviction of Judgement, of the evill of ſin ; though leſſe paſſion accompanies it, yet a ſtronger and deeper affection of ſorrow is wrought. I call it deeper, becauſe it is more conſtant and laſting, more to purpoſe; the one being as a land-floud, the other as a ſpring.

Put the caſe, ſuch a violent ſorrow ſhould bee greater, yet it is not alwayes alike neceſſary, neither on Gods part nor mans. 2

Not on mans part ; as ſome diſeaſe doth not need ſo ſharpe and quick a medicine as an other, as ſome mens fleſh is harder to heale than others, ſo ſome mens hearts have more ſtubbornnes in them than others ; ſome have made themſelves children of the Divell by their wicked courſes, worſe then they were at firſt ; others in compariſon are but as the children of *Adam*, ſtill as they were borne, and therefore the ſame work may be wrought in them, with much leſſe adoe. 1 Not neceſſary on mans part.

On Gods part it is not alwayes ſo neceſſary, but is proportioned to Gods ends ; and God differs and is various in his ends concerning men. 2 Nor on Gods part.

He meanes to beſtow a greater meaſure of grace upon one then upon an other; and where he meanes to ſet a greater building, there he digges a lower 1

founda-

foundation; hee meanes to uſe ſome as a meanes to comfort others, and therefore letteth them ſee and feele more the bitterneſſe of ſinne, that they may be able *to comfort others with the ſame comfort wherwith they have beene comforted.*

2 Hee differs in the meanes to attaine his ends; if hee meanes to bring them to the ſame meaſure of grace, yet hee will not goe alwayes the ſame way to worke, as hee often doth that without affliction, which ſometimes hee doth with it; as a man is *Simile* brought to the ſame Haven divers wayes, ſome in a calme is tided in, others are driven in with a ſtorme, but it is no matter how they come ſo they come in, the promiſe is made to thoſe that come.

3 Greatneſſe of ſorrow. A third conſideration is, that it is not for want of this greatneſſe of humiliation, that divers have not ſo violent a ſorrow, but from ſome circumſtance in the worke it ſelfe; as,

1 Comfort comes late. Firſt, becauſe the light of comfort comes in ſooner to ſome than to others; they have the ſalve preſently after the wound is given: God having broken the heart bindeth it up preſently againe, a man may have as deepe a wound which a mitigated medicine comming neare to the bottome of the diſeaſe and ſoone applyed may ſooner heale than another *Simile.* leſſe deepe, to which the remedie is not applyed a long time after, which therefore askes longer: So alſo it is in joy, ſuddainneſſe increaſeth it for a fit; for example, put caſe a man is condemned for high treaſon, and brought to the blocke, and verily expects death, and his pardon on the ſuddaine comes, there is ſuch a great ſenſible change wrought in him (and

(and our natures are ſenſible of great changes) and therefore how exceſſively doth hee rejoyce! but take one who is guilty of the ſame fault, who knows that if he have not his pardon, hee ſhould loſe his life, but hath his pardon preſently after the ſentence paſſed, hee will prize his pardon as much as the other, though happily hee is not ſo turbulently affected as the other.

2 From ignorance.

It falls out thus by reaſon of the ignorance ſome have lived in before, who therefore are enlightened to know their eſtates all on the ſuddaine; whereas an other hath beene brought up in knowledge, and the knowledg of his miſery being let in by degrees, then the caſe doth alſo differ, as betweene two men who were to goe through a wood, whereof one is ſet upon by theeves not ſuſpecting any, and is put into a feare of his life, and knowes not how to eſcape, but one comes on the ſuddaine, and reſcues him and gives him his life, but another is warned before, knowes hee muſt goe through ſuch a paſſage, and that unleſſe hee hath a ſtrong guard to goe along with him, hee ſhall certainely periſh; this man apprehends the danger as great, as the other, and the benefit as great, and the love of him that ſhould goe with him as great; onely his paſſion, either of feare or joy, is not ſo violent as the others, though hee truly rejoyceth in the deliverance as much as the other, and thinkes himſelfe as much bound to the man that delivered him.

Simile.

I have ſpoken theſe things, becauſe ſome are ſcrupulous in the point, and thinke they may not

safely apply the Promise, because they have not had that measure of sorrow that others have had.

But let no man suffer his assurance to hee weakned for want of this, for a man may have as high an esteeme of CHRIST and bee as throughly convinced of sinne though hee want that violent worke, which GOD workes in some, even a great sence of his wrath, and letting them lie there and then speakes peace, so as these are wrought by distinct acts and causes in a great distance one from the other, so that as their sorrow was evident so their joy was evident, in another he workes so, that as soone as hee sees sinne hee sees God also pardoning.

And in those that have that violent shyning of affection in their first Humiliation; looke how much of it is violent, will vanish, and what is substantiall, will hold; so that even they in the end come to this solid conviction of Judgement at last, which onely is constant and abideth with them. And therefore let not thy assurance bee weakend for the want of this, for faith unites to Christ and establisheth us in well doing.

Object. But you will say, is it not good to get that sensible stirring sence and sight of sinne?

Answ. Sence of sin necessary. I answer, yes, for to that end GOD leades through crosses, and suffers thee to fall into sinnes, that thou mayest see the vanity of the creature and the sinfulnesse of thy nature, that when thou commest to heaven thou mayest say by thine own experience, it was not by my owne righteousnesse that I came

came hither: And therefore though it be good to get it, yet let God goe his owne way and use his owne manner of working, whether by Legal terror or otherwise, what he sees good for thee he will do to humble thee, but doe thou use meanes to understand the Law, thy owne heart and actions, and as thou art fallen into new sinnes, labour to see what a case thou shouldest be in, if Christ had not delivered thee: But let not thy assurance bee weakened, for you must know there are but two maine ends of humiliation, which if they bee attained in thee, thou needest not call in question thy estate. Now first it serves to make thee willing to match with Christ: Wee are Christs spokes-men, and woo you every Sabbath day, but wee finde all the world like them who thinke themselves beautifull and rich and that they have matches enow, who though they are contented to have Christ for their husband in Heaven, yet not on the earth with all those crosses they must take him with.

Two ends of humiliation.

To take Christ.

Now humiliation comes and makes men willing, when a man comes to see and say, I have no such thing in mee as I imagined, no riches, *&c.* but I am in debt, and shall be arrested and laid in prison, and my life must goe for it, unlesse Christ will marry mee; in that a man sees hee shall be kept from all arrests by him, this makes a man willing to match with Christ, yea glad, though he have many crosses follow in this life upon the marriage. Now therefore if thou findest this wrought that thou canst sincerely say, I am willing to take Christ, and to bee subject to him in all things, to follow him in all

conditions, to give a full consent to take him, as I finde that hee in the word hath a full consent to take mee; then certainely thou art humbled, else not; if thou hadst taken him onely in a fit, and not out of Judgement, thou wouldest have repented thee ere now.

2 For Sanctification.

The second end which humiliation serves to is for Sanctification, as the other helpt him in his Justification, that every unruly lust may bee broken and mortified in thee; that thou mightest feare to offend and bee plyable to the Lord in every thing; whereas another that is unbroken quarrells with every thing, thinkes his worke too much, and his wages too little, and knowes not why he should goe a contrary way to the world, but an humbled man will doe all this chearefully, like a broken Horse that turnes at every check of the bridle, when another casts his Rider: Doest thou finde that thou trembleſt at the word, and feareſt sinne, and dareſt not venture in it, and so for duties, thou dareſt not neglect them: and this thou hast experience of in the whole course of thy life? then surely this worke of humiliation hath beene in thy heart: Though thou seest not the fire, yet if thou findst the heate, it hath beene there: for these are the effects of it, and as I speake this for the comfort of those that have not felt such violent sorrows, so let mee on the contrary say to others, who (it may bee) have had such fits of sorrow, yet if thou find an unwillingnes to submit thus to Christ, findest thy necke stiffe to the Lords yoke, and such an unbrokennesse in thee, that thou canst not live without satisfying this or

Simile.

that

that luſt, but canſt ſin and beare it out well enough, let thy ſorrow have beene never ſo great, and now they are paſt and gone, and were not right; let men therefore examine themſelves by the effects, for men are deceived on both ſides: and then,

1 Vſe is for exhortation to ſtirre up to the dutie: This exhortation I direct to two ſorts of men; firſt to thoſe who are already truly humbled, and ſecondly to ſtrangers to it. *Vſe* 1.

Firſt you that are already humbled and have obtained the aſſurance of the forgiveneſſe of your ſins, you muſt be humbled more, for if the Lord ſuſpend his promiſe at this, then the duty is to be done daily: When God requires a dutie of Sanctification (and his promiſes are made onely to ſuch) there can bee none excuſe, there may bee a let in preparative humiliation; a man may bee *ſwallowed of two much ſorrow:* but not in this which is a duty of ſanctification: and know this, that all degrees of grace ariſe from the degrees of this true Humiliation: which I make good to you thus; Faith and Love are the great radicall graces, all elſe are but branches ſpringing out of them. Now they are ſtrengthened by this humiliation, and graces the more they grow, there is an addition ſtill made to them; as there is an addition made to our humiliation. 1 Exhortation to thoſe that are humbled. Degrees of grace from degrees of humiliation

Firſt for Faith, know that the more ſtrongly a man layes hold on CHRIST and prizeth him, the more he goes on to apprehend his ſinne, and is emptied of himſelfe; and though a man tooke CHRIST truly at his firſt converſion, yet there are degrees of prizing him; when a husband takes a 2 Faith.

wife, though at their feast marriage there was such love betweene them as they would have chosen each other before any other in the world, yet so as this their love may admit degrees; after marriage, they may see more grounds of loving each other more, so that though the match is made, yet they may be more confirmed in their choice, which may be made more full and absolute: So towards Christ the will and affections may be wound up to a higher peg, which is done by a further degree of humiliation. What is faith, but a laying hold of Christ? Now the emptier the hand is, the further hold it takes, and the more we are taken off our own bottome, the further we will cleave to Christ. A man in a river that is like to be drowned, and hath a rope cast to him, he wil be sure to catch as fast hold as hee can, you shall not need to bid him. And to this end it is, that Christians are still taught more and more, by the spirit to see the vanity of the creature, the vilenesse of their natures; and they are led through this wildernesse to humble them, that so Christ may have the higher place in their hearts.

Faith what.

Simile.

Againe, the greater the thirst is, the greater will a mans draught be; and the more you adde to your humiliation, the more will your thirst bee after Christ, and you will drinke deeper of the fountaine of life, and draw more sap from him.

2 Love.

And secondly it increaseth your love, for thereby wee come to see our selves more beholding to God, as having a greater debt forgiven us. What made *Mary* love much, but because shee was sensible *much was forgiven her*. Therefore labour more and

and more to bee humbled, especially as you fall into new sinnes, which the Lord oft lets him to doe, that they might bee humbled more: and the more light a Christian gets to discover his owne vileneſſe and the vanity of the creature, the ſtronger he will grow in grace, and the more eſtabliſhed in well doing.

2 To thoſe that are not humbled.

Now ſecondly for thoſe that are ſtrangers to this grace of Humiliation; that they may come to be humbled, let them obſerve theſe two rules. Firſt labour to ſee the greatneſſe of ſin. Secondly to ſee your owne weakneſſe and unability to helpe your ſelves; for the firſt, doe not weigh ſin by common opinion, but in a right ballance, doe not doe with your ſoules as ſome doe with their bodies; when their beautie is decayed, they deſire to hide it from themſelves by falſe glaſſes, and from others by painting; ſo do we for the moſt part with our ſins; wee deſire to hide them from our ſelves by putting falſe gloſſes upon them, and from others by fained excuſes: but deale impartially with your ſelves herein, and labour to ſee ſinne in its full vileneſſe: And that you may doe ſo,

1 To ſee the greatneſſe of ſinne.

Firſt pitch upon ſome one great ſin, and take it into conſideration. So Chriſt, when he would humble *Paul*, he tells him of his perſecution, *Why perſecuteſt thou me?* And ſo S. *Peter*, when he would humble the Iewes *Acts* 2.1. he tells them of their crucifying of Chriſt: So Chriſt when hee would humble the Woman, *Iohn* 4. he remembers her of her adultery: And the method that God takes when hee would humble us, it is good for us to take: For as when a

1 Single out ſome great ſinne.

Acts 2.1.

Iohn 4.

man goes to rub a great ſtaine out of a cloath, by the ſame labour hee rubs out others, that are the leſſe, for my meaning is, not that you ſhould let other ſinnes alone, when I exhort you to ſingle out one; but to conſider all particulars elſe alſo, though never ſo ſmall: the multitudes of them will helpe to humble thee, as well as the greatneſſe: When a man ſees hee hath many debts though but ſmall, of ſixpences and ſhillings; yet being many, the totall ſumme may ariſe to a great quantity, and make a man ſee himſelfe bankerupt: Therefore ſet your ſinnes in order before you, give the due weight to every ſin, but yet eſpecially let great ſins bee in your eye. Now ſome ſinnes are greater in their owne nature, as fornication, ſwearing, drunkenneſſe, *&c.* others are made great by their circumſtances, as that they were committed againſt knowledge, with deliberation, as *Saul ſparing the Amalekites*, and ſacrificing before *Samuel* came, wherein a commandement on the contrary was diſtinctly given. So God aggravated to *Adam* his ſin, *did not I command thee the contrary?* and didſt thou not know thou ſhouldeſt not? We are not to take ſins by number only, but alſo by weight: as when they were committed contrary to many promiſes, purpoſes, and ſo as hardneſſe of heart follow upon it

Simile.

Sins great how.

5 *To make paſt ſinnes preſent.*

And ſecondly, withall labour to make ſins preſent, though long ſince committed; looke on them as if they were newly done: for though our ſinnes bee great, yet if we apprehend them and view at a diſtance, and a great way off, they move us not: which is the reaſon why men are not more affected with

with the thought of death, in their health, which yet is one of the greateſt evills, and ſo apprehended by us when we come to die: the reaſon is, becauſe it is then conceived to be a farre off, and ſo men are not moved with it. Thus it is in our apprehenſion of ſins alſo: the diſtance makes them ſeeme ſmall; there is not a neare conjunction and application of the object and the affection, they are not brought nigh, but men looke upon ſinnes long ſince paſt as ſmall, whereas in truth ſins long ſince committed are the ſame in themſelves and in the ſight of God they were when firſt committed; and therefore ſhould bee the ſame to thee. So a man that hath committed a treaſon twenty yeares agoe, may bee executed for it now: and therefore *Ioſephs* brethren remembred their ſinne as freſh, though long before committed, as if they had then committed it: their affliction revived in their conſciences, and made it as preſent: but we uſually looke on ſins paſt as none of ours. *Iob* ſaith, that the LORD *made him poſſeſſe the ſinnes of his youth:* he poſſeſſed them, that is, looked on them as his owne. What is the reaſon why to men in jeopardy, as in a ſtorme at Sea and in the time of ſickneſſe their ſins then appeare ſo terrible and fearefull? they apprehend them as preſent. Now that which God doth by affliction, let us labour to get done by meditation, and by faith to looke on them as preſent; turne that end of the optike glaſſe which will bring them neare to thee, labour to have a true Judgement of their greatneſſe, and that they are the ſame, for therein lyes true humiliation, when the Judgement is rightly convinced

to

to esteeme them the greatest evill, though it bee not accompanied with so violent and turbulent a sorrow.

3 Let sorrow abide.

When you have made them thus present, doe not quickly make an end, but let sorrow abide upon your hearts, for the worke is not so soone done; you will get into some rocke or other, unlesse you bee continually persecuted and followed by the apprehension of your sins, till you come unto the City of refuge: but doe as *David* did *Psal.* 51. he sets his *sin before him*; and as Saint *Paul*, to whom that sin of persecution was ever fresh in his memory and alwayes in his mouth, *I a persecutor, &c.* In this case learne something of the Divell, who when he would bring a man to bee swallowed up of sorrow, his manner is to keepe a mans sin still before him, nor will he let a man be at rest, therfore 2 *Cor.* 12. they are called *the buffetings of Sathan*, because hee comes often with blow after blow, to discourage and amaze a man: now learne from that practise of his to stay and dwell upon the meditations of our sinnes, and often to present them to our soules. Thy greene wood happily will not burne without much blowing: it is *frequens & intensior argumentatio*, a frequent pressing of arguments that workes on the affections; and so here keepe the object neare the faculty, and at last it will worke: look not on thy sins by fits, let there be no interruption by worldly joyes or pleasures, no *intervalla*: and this is Saint *Iames* counsell, *Be afflicted, and mourne and weepe, Iames* 4. *Let your laughter bee turned into mourning, and your joy into heavinesse: humble your selves,*

Psalme 51.

2 Cor. 12.

Simile.

ſelves, &c. that is, if you will have your hearts humbled, abſtaine from lawfull delights for the time, get alone. So *Ioel* 2. hee bids them ſet apart a day, that they might have no interruption; and if that will not doe it, ſanctifie another; let not one ſparke goe out ere another bee ſtrucke; otherwiſe you will bee alwayes beginning and never come to be humbled. Ioel 2.

If you would come to lay your ſins to heart, and be affected with them; then be ſure you be not kept off by thoſe falſe reaſonings; and excuſes, which hinder men from being humbled, and keepe their ſins from comming in upon them: as for inſtance; when a man comes to conſider of his ſinnes, I but ſayes he, am I not in a good eſtate already? and then my ſinnes are pardoned; for I have good deſires in me and a good meaning, I meane no man no harme; and thus theſe keepe him from ſeeing himſelfe a child of wrath: but conſider, that thou mayſt have all theſe good things in thee, and more than theſe, and yet be a child of wrath; theſe will be found to the praiſe of the Holy Ghoſt who wrought them in thee, but not to thy advantage to eſcape damnation; for though theſe be in thee, yet they have not that full effect they ſhould, for they overcome not that evill that is in thee: for notwithſtanding all theſe good things thou art ſtill a Sabbath profaner, a drunkard given to company. I might goe over all other ſins; but in a word; if they overcome not every ſin, they are nothing for the ſaving thee; if they had beene effectuall in thee, they would have driven out the darkneſſe; all the good things thou haſt

4 Take heed of falſe reaſonings.

haſt availe not to thy ſalvation; becauſe they make thee not a good man; yea all theſe good things and the good fits thou haſt had, will helpe forward thy condemnation: becauſe thou haſt prophaned the truth in thy heart, and haſt not put fuell to theſe ſparkes, which God in mercy did put in: that thou ſhouldeſt ſuffer ſuch Talents as theſe to lie hid in a Napkin, will he not ſay, thou art an *unprofitable ſervant?*

Other excuſes are in thoſe Sermons upon Rom. 1, 17, 18.

2 The ſight of our miſery and vanity to that end.

A ſecond thing that is to be added to the ſight of your ſinnes to humble you, is to know that miſery and vanity that is in your ſelves; wee ſee by experience that men will grant that they are great ſinners, but what is the reaſon, that yet notwithſtanding they ſtand out?

They doe not know their owne miſery and vanity, and though wee have preached to men againe and againe their miſery; yet they are not ſtirred: but when death comes, then they are humbled, and why, but becauſe then they ſee what God is, and what themſelves are; death ſhewes them the vanity of the Creature: ſo that the way to bee humbled, is to know how unable a man is to bee happy within his owne compaſſe. And to this end conſider:

I See the greatneſſe of God.

Firſt, the greatneſſe of God and his power, and the terrours of the Almighty, that he is that God in whoſe hands is thy life and wayes, and all: and conſider, that unleſſe thou ſeriouſly lay thy ſinnes to heart; this God is thy enemy, and him with whom for ever thou haſt to doe.

2 Conſider what a weake creature thou art; thinke with

with thy ſelfe; a ſickneſſe may come on my body, a croſſe may come on my eſtate, yea an apprehenſion of my ſoule, that may ſucke up the marrow of my bones; and above all, I have an immortall ſoule in a veſſell of clay; and thinke when that glaſſe, that ſhell is broke, what will become of that poore ſoule of thine: And this would bring a man to the *Prodigalls* caſe. *Belſhazzar* ſaw this, when hee ſaw the hand writing upon the wall. Had it not beene wiſedome in him to have ſeene and acknowledged it before? Thou art well now; thou doeſt not know what alterations may befall thee in the yeare, and thou hadſt better leave a thouſand buſineſſes undone, than this.

Our owne weakneſſe.

And yet thirdly, all this will not doe it, except the ſpirit of God come on thee: to humble a man is a mighty worke. Though *Eliah* ſhould preach to you, yea all *the ſonnes of thunder* ſhould come, yet without the ſpirit, they will not be able to humble you; yea God himſelfe came downe from heaven, upon Mount *Sinai*, and with what terrours? and yet the people remained unbroken, though they were amazed for a time. When Chriſt ſpake to S. *Paul* and ſtrucke him off his horſe, if he had not had a light within as well as without, hee had not beene humbled; nor the *Taylor*, if there had not been an earthquake in his heart, as well as in the earth. *Ieroboam* had as great a miracle wrought before him as Saint *Paul*: you may well thinke the drying up of his hand amazed him, yet made him not give over his ſinne; and what was the reaſon? there was a miracle in both, but not the ſpirit: and if wee did

3 Labour for the Spirit.

did worke miracles before you, from day to day; yet unlesse God sent his spirit of bondage upon you you would not bee humbled. See the necessity of the spirits helpe in admonitions also. *Amaziah* was admonished by a Prophet as well as *David* by *Nathan*, yet hee was not humbled: and so wee see some are humbled by afflictions, and others not. Therefore pray that God would send his Spirit to convince you, and learne also not to be offended at us, when in preaching the Law your consciences are troubled. It is the spirit that troubleth you; else our words would not trouble you: and therefore bee not angry at us: and therefore also doe not put off this duty of getting your hearts humbled; for thou art not able so much as to humble thy self: therefore take the opportunities of the spirit, when he stirs thy heart.

Object. But you will say, this rather discourageth us from the worke: for then wee must ever waite like marriners, till the tide and the gale comes, and I had as good sit still: for I may goe about it to no purpose, seeing the Lord must doe it.

Answ. God gives the Spirit in our indeavours. I answer thee; that if thou wouldest goe about it and shut up thy selfe in private a day, and after that another, in the end God would send his Spirit. When Christ bad them goe and rowe, though they rowed all night to little purpose, yet CHRIST came at last, and they were on the other side presently; it may be thou mayest bee about it a moneth or two, ere thou findest the Spirit comming; yet hee will come in the end, and then the worke wil be throughly done; for God hath made a promise of the Holy Ghost

Ghoſt, that hee will *baptize with the Holy Ghoſt as with fire*; not onely to his Diſciples; but thoſe that yet never had it: for it is not onely for increaſe, but to begin grace. Yea, if God hath given thee a heart to pray, to conſider this promiſe, ſo as thou haſt taken up a reſolution to waite and to ſet thy ſelfe to the worke, when thou haſt done ſo; the ſpirit is already in thine heart, the worke is begun, though thou thinkeſt not ſo; and never pleade thou canſt not do it without the ſpirit; for I aske thee this queſtion, didſt thou ever commit a ſinne in which thou couldeſt ſay, I did it againſt my will? was there ever any duty which thou hadſt a thought to doe, that thou couldeſt ſay, thou couldeſt not doe it? thy heart tells thee no.

Therfore ſet about this duty which is the maine; which therefore we have preſt much, becauſe it is as a naile driven into a wall on which other graces hang. This and Faith are the great things which the maſter builders are occupied about, and indeed the foundation, which therefore above all you muſt looke to; and theſe our exhortations ſhould bee as forked Arrowes to ſticke in you, and not out againe, and not as other Arrowes that wound onely.

We have done with the negative part, *That ſuch as doe not humble themſelves have no intereſt in the promiſes.*

We come now to the affirmative part, which is for comfort; That if any man doth humble himſelfe, God will heare his prayer, his ſinnes ſhall be forgiven, *&c.*

The

Doct. The Lord is mercifull to the humble.

The Doctrine is this. *The Lord will be mercifull unto the humble.*

I had thought to have gon off ſooner, but that the Supper of the Lord drawes neare; which time is a day of reconciliation; ſuch as was that Feaſt *the tenth day in the ſeventh moneth*, when the people all meeting together, *Aaron* the Prieſt confeſſed their ſins over the *ſcape Goate* which fled into the wilderneſſe, which was a type of Chriſt taking away all our ſins; and the ſame is done and repreſented when we receive the Sacrament. Now one condition required of the people at that time was, that they ſhould *humble themſelves*, and every ſoule that did not was to be cut off, *Levit.* 23.27. to the 30. verſe, and that letting goe of the ſcape Goate was at the ſame time, as appeares, *Levit.* 16. 20. to the 31.

Levit. 23.27

Lev. 16. 20.

But to come to the point; the Scripture is plentifull to prove it, *Iames* 4.6. *God giveth grace to the humble*, ſanctifying grace, and alſo ſaving knowledge, *Pſal.* 25. *He ſhewes his ſecrets unto the humble*, yea *he dwelleth in ſuch*, *Eſay* 57.15. he hath an eſpeciall eye to ſuch: thoſe eyes that runne through the whole earth fixe themſelves on the humble man for good, *Eſay* 62.2. *other things have my hand made*; (yet them he regards not in compariſon) *To him will I looke that is humble*: he promiſeth alſo to *fill them with good things*, to give them preferment and honour, to *exalt the humble and meeke*; yea hee regards it ſo, that when evill men have humbled themſelves, they have not gone away without ſome mercy; as when *Ahab* humbled himſelfe,

Iames 4.6.

Pſalme 25.

Eſay 57.15.

Eſay 62.2.

2 Chron. 12. God promised he would *not bring the evill in his dayes*: and the best of Gods children when they have not humbled themselves, hee hath withdrawne his favour from them, as he would not looke on *David*, till he had humbled himselfe. All the world cannot keep an humble man down, nor all the props in the world cannot keep a proud man up. 2 Chron. 12

And what are the reasons why God respecteth humble men so?

Reas. 1. They give God the glory.

An humble man giveth God all the glory, and *him that honoureth mee* (saith GOD) *I will honour*. Now an humble man doth as *Ioab* did. *Ioab* would not take the victory to himselfe, but sent for *David*; and it was the deepest policy that ever *Ioab* used: and so the Apostles, *Acts* 3. *know that* JESUS *hath made this man whole*: and it is the humble mans wisedome, in all actions not to set themselves up, but to say no matter how I be regarded, so God be glorified; and God will honour such: therefore CHRIST in his prayer makes this a ground of being *glorifyed* by God, *Iohn* 17. *I have glorified thee on earth; now father glorifie me*. And so God will deale with his Saints in a proportion. Acts 3. Iohn 17. 4.

Reas. 2. It keepes a man in compasse.

Humility keepes a man within his owne compasse; but pride lifts a man up above his proportion, it puts all out of joynt and breeds disorder, and that bringeth destruction; and therefore humility was defined by some of the Ancients to bee that which out of the knowledge of GOD and a mans selfe keepes a man to his owne bottome. That whereas a proud man liftes up himselfe above his measure, as a member in the body that swells, takes

Simile.

up more roome then it ſhould, and are as bubbles in the water, which ſhould bee plaine and ſmooth; but this brings all into its place againe, gives the Creator his due, and ſets the creature where it ſhould be, and therefore God loves it.

Reaſ. 3. Makes a man uſefull to others.

It makes a man ſociable and uſefull and profitable to others: a man would not have a ſtubborne horſe that will not goe in the teame with his fellowes, nor ſuch high trees as overſhadow others, and will not ſuffer them to grow by them, and bring forth no fruit themſelves. *Simile.* A man will not keepe a Cow or an Oxe that is ſtill a puſhing; and ſuch an one is a proud man: it is but, and onely the humble man that will live profitably amongſt his neighbours, and will not goe beyond his owne Tedder.

Reaſ. 4. It makes obedient.

An humble man hath ſuch a frame of heart, as the LORD delights in; for hee is fearefull to offend, alwayes obedient, ready to doe any ſervice, and is content with any wages; loves much, is abundant in thankfulneſſe, and cleaves faſt to the LORD, becauſe hee hath no bottome of his owne, and keepeth under his luſts, becauſe hee knowes the bitterneſſe of ſinne; reſignes up his heart to the Lord to follow him in all things, hee is a man of the Lords deſires; ſo it is ſaid of *Daniel*, when he had humbled himſelfe, *Dan. 9.* Such an one as the Lord would have; and ſo it makes him fit for favour, and when a man is fit for favour, he ſhall bee ſure to have it, for God is not ſtreight-handed to us.

Daniel 9.

Verſe 1. Hath the LORD ſaid it, and that from heaven,

that

that if a man doe humble himſelfe hee will forgive him? Then this is a matter of great conſolation; when I can ſay from GOD to any one here that droopes, that if thou doeſt and wilt humble thy ſelfe, the LORD will forgive thee; conſider it, this is newes from heaven. Conſolation.

Put the caſe (to compare ſpirituall things with things which you are more ſenſible of) that any of you had committed high treaſon againſt the King, and thou hadſt forfeited thy life and goods; if any one ſhould come from the King to thee, and tel thee that if thou wouldeſt goe to him and humble thy ſelfe it ſhould be pardoned: And is not our caſe the ſame? We are guilty of eternall death, and have forfeited life and all: when therefore GOD himſelfe ſhall ſay, *If thou wilt humble thy ſelfe, thy ſinnes ſhall bee forgiven*, what comfort is it? ſuch a word as this ſhould not be loſt. A man that knowes the bitternesſe of ſinne, would waite and waite againe to gaine ſuch a word as this from the LORDS mouth, and would keepe it as his life. It was not a light thing to get ſuch a word as this from God, none but a favourite could get it, nay none but his Son, and hee not, but by his death; if CHRIST had not provided this Charter for us, every man ſhould have dyed in his ſinnes. Now this we can and doe ſay from GOD through CHRIST, that though your ſinnes be great, and you have fallen into them many a time and committed them with the worſt of circumſtances, yet if thou humbleſt thy ſelf, thou ſhalt be forgiven; ſo as thou mayſt ſay, I may challenge God of his promiſe, and put this bond in

ſuite and he cannot deny it. This is a great matter; if a man ſhall but ſeriouſly conſider, what it is to have this great God, the Governor of the World, to bee an enemy, one would thinke they ſhould thinke this Goſpell good newes.

But you will ſay, I doe yet neither know diſtinctly what it is to humble my ſelfe, neither can I humble my ſelfe; there is not a harder thing then it is. Therefore I will ſhew it you once againe, that you may know it, for why ſhould wee not in ſo great a point turne it every way, and mould it for your uſe, and to your apprehenſions, as alſo that you may not thinke it harder then it is, by which the Divell keeps many off.

Humiliation what.

Now you may know what it is by the expreſſions of thoſe who have humbled themſelves. *David* having numbred the people, when he humbled himſelfe he ſaid, *Lord I have ſinned and done exceeding fooliſhly. Joſiah his heart melted before the Lord.* Dan. 9. And *Dan. 9. Lord we have done very wickedly*, &c. *and ſhame belongs to us*: hee was aſhamed. And *Iob* when he humbled himſelfe, ſaid, *Lord, I abhor my ſelfe in duſt and aſhes.* And the Prodigall, *I have ſinned againſt heaven and againſt thee, and am no more worthy to bee called thy ſonne.* And ſo they are ſaid to bee weary and heavy laden. Many other expreſſions there are, but I will digeſt all into two heads; ſo humble a mans ſelfe is but to bring his heart and minde unto theſe two acts.

I An acknoledging our vile ſins

Is out of a ſenſe of a mans unworthineſſe to ſay thus unto the Lord: *Oh Lord, I have done exceeding wickedly, and am worthy to be deſtroyed.* I have beene

in the wrong way, and done exceeding fooliſhly; but thy wayes are righteous, and thou art juſt: yea I have dealt unthankfully and unequally with thee, who haſt beene ſo good to me. That was it melted the heart of *Ioſiah*, and made *Iob* abhorre himſelfe; as vile as the duſt I tread upon, as aſhes that are good for nothing, or but as ſackloth (in which they uſed to humble themſelves, the worſt of garments, I am aſhamed and confounded. This is the firſt act which is a ſence and an acknowledgement of our owne unworthineſſe and vileneſſe. And the ſecond a ſight of a mans worthineſſe to be deſtroyed, unability to helpe himſelfe, and of the vanity of all things elſe. A man muſt further ſay, that I am not onely unworthy, but guilty of death; my ſinnes will breake my backe; I am not able to ſtand under them, and I am utterly undone; and when I looke upon all the props of my life, my health, and riches, *&c.* I ſee they are but vaine things, reeds and feathers, and as hollow ground whereon I can ſet no footing: Therefore LORD, bee thou a rocke to mee, on whom I may pitch and build my ſelfe. And that this ſight of our owne unability is alſo neceſſary we ſee by that 1 *Tim.*6.17. ***Charge them that are rich, that they bee not high minded, nor truſt in uncertaine riches:*** they are both joyned together: For ſo farre as a man doth truſt in them, he is high minded; and the ſoule of man doth truſt in them ſo long as it apprehends ſubſtance in them, and that they are not vanity, ſo farre the heart beares it ſelfe upon them, and ſo is careleſſe of the LORD; and why elſe do afflictions humble men, as *Manaſſes*, but

a To acknowledge he is worthy to be deſtroyed.

1 Tim.6.17

becauſe a man then ſees the emptineſſe of all things, it brings him to ſay with the Prodigall, *I die for hunger*, and theſe cannot feed mee, and ſo to hold faſt to the LORD: which a man muſt needs doe, when he hath but one thing to hold to. Now when thou art wrought on ſo as to expreſſe this unfainedly, this is it, to humble thy ſelfe.

Vſe 2. To ſtrengthen faith.

We ſhould hence learne to ſtrengthen our faith; if we have done this, if thou haſt thus humbled thy ſelfe, confeſſed thy ſinnes, taken up a full reſolution to forſake them; thou ſhalt have mercy, according to that promiſe *Prov.28.13*. *He that confeſſeth and forſaketh, ſhall have mercy.*

Prov.28.13

But here we find thoſe who have humbled themſelves come in with two objections, that hinder their comfort,

1. That they cannot mourne for their ſins. 2. That they fall into the ſame ſinnes againe and againe, and that therefore they have not humbled themſelves. Now as we would not have the falſe deceived with falſe evidences, ſo nor the true diſcomforted, and therefore wee will anſwer theſe objections. To the firſt,

I When mourning is effectuall.

If thou beeſt ſo farre convinced in thy Judgement of thy ſin, and miſery, and unability to helpe thy ſelfe, as it hath turned the bent and rudder of thy will, ſo as thou ſayeſt, I will goe and humble my ſelfe to my Father, change my courſe, confeſſe and forſake my ſins; though thy affections ſeeme to thee not ſtirred, yet this is enough to tranſlate thee into the eſtate of grace: for I aske, to what end is mourning and weeping required, but to awaken a

man

man, to come home to God, in this manner mentioned? when therefore thou findeſt theſe effects, thou maieſt be ſure thou haſt the end of theſe, and that is enough to ſave thee. Suppoſe a man carries about him a deadly diſeaſe, ſo as upon the diſcovery, and knowledge of it he is content to part with all he hath to the Phyſicians, and is wary of medling with any meate that will hurt him and increaſe it; if he know this that it is deadly, though he hath no ſence of paine, it is all one, (and there are ſome diſeaſes you know, wherein a man feeles not ſo much paine, that yet are mortall) it may make him as carefull to uſe the meanes: and ſo is it here; if the conviction of the ſinfulneſſe and deadlineſſe of ſinne worke thoſe diſpoſitions mentioned in thee, then thou haſt the end which mourning tends to, and that is all one. *Simile.*

Though thy affections be not ſo ſtirred, conſider the promiſes are made to ones comming in, and taking Chriſt, and beleeving in him: they are not made to the commotion of the affections: and here in the words the promiſe is made to, humbling thy ſelfe out of a ſolidity of Iudgement. It is no matter by what meanes you are brought to take hold on Chriſt, ſo you come to him. It is all one whether I come to my journeys end by land, or by water, on horſe backe or on foote, ſo I bee come thither. 2 What the promiſes are made to

If thou findeſt thou doeſt the things that an humble man ſhould doe, then though thy affections ſeeme not to be moved, yet in very deed they are moved and changed: as if thou art fearefull to re-

turne to thy sinnes, art resolved to please God in all things to thy power. For what are affections, but divers positions and scituations of the will and the feete it walkes upon? they are but the divers motions and inclinations whereby the will shoots it selfe into the objects of it. Now looke which way thy will is resolved, and set: that way are thy affections set also: if thou seest one ro rise up soone and goe to bed late, to avoyde poverty, and to get riches, a wise man will assure himselfe that his ayme is such, and his heart set upon riches; his actions shew that his affections doe move strongly that way, though he sayes, he feeles no such stirradge. Therefore though thou findest this stilnesse of affections; yet if thou doest the same things that they use to do, who mourne and weepe more; thou mayest assure thy selfe thy affections are moved.

Affections what.

Simile.

I adde this, that it is no wound, if thy affections be not so sensibly stirred, and yet thy humiliation bee sound; for it is the nature of the affections to shoot into their owne objects stilly, and to runne along as water and winde doth; if they meete with no obstacle to runne quietly, if it meetes with trees, then the winde riseth, and if the tide meete with the winde, then the waves rise; so if our affections be crossed, we are sure to heare of them then: if thou hadst not some hopefull assurance of thy estate, thou wouldest heare of mourning and drooping; then it may be the worke of grace in thee hath alwayes gone evenly on, the streame hath runne calmely and quietly; but yet such doe

finde

finde that upon ſome ſuddaine accidents or drawings nigh, when the LORD is pleaſed to make an impreſſion upon them, then they heare of ſtirring affections.

But (to conclude all) know and reſolve upon it, that the flowing and ebbing of thy affections is not that which thy ſalvation depends upon, but ſolidity of conviction of Iudgement which turnes the will, and makes thee to cleave faſt unto Chriſt.

2 *Obiect.* *Anſw* Falling againe into ſins.

Whereas you obiect you fall into the ſame ſins againe and againe; I anſwer, you may fall againe and againe, and into great ſins, for which you have been ſoundly humbled: why ſhould we ſpeake that which the Scripture doth not? onely take it with this caution, that you find a conſtant warre againſt them, as *Iſrael* with the *Amalekites*, ſo as never to yield; to looke upon their ſinnes, as a mans greateſt enemy, never to be reconciled though he be foiled againe and againe: for what is true humiliation, but to reckon ſin the greateſt miſery? and indeed if a man reckon any greater, as loſſe of wealth, *&c.* then a man had rather fall into ſinne then loſe his wealth; whence it is that falſeneſſe of heart doth ariſe: but humiliation makes a man to reckon ſinne ſuch an evill, as he had rather ſuffer any thing than make a truce with ſinne: and the generall ordinary power of grace in a mans ordinary whole courſe is not ſeene in keeping men from relapſes altogether, but in ſetting ſinne and the heart at oddes, as health and ſickeneſſe; whilſt a man is a living man he cannot

True humiliation what

not be friends with any diſeaſe but nature will reſiſt it, it ſets them at variance, as the Wolfe and the Lambe, as the ſpring and mudde, and living waters will cleanſe themſelves, though the mudd ariſe a thouſand times, if as the Wolfe which reckons the Lambe the greateſt enemy it hath in the world by an inſtinct of nature, ſo if thou reckoneſt ſinne the moſt deſtroying thing in the world, whence is this but becauſe humiliation hath made that impreſſion and apprehenſion of it on thy heart; which God hath ſet on thy heart as a brand in the fleſh that will never out, then thou wilt fight againſt every ſinne and never be reconciled to it, as a Lambe is not to a Wolfe, becauſe nature hath implanted that enmity there; if thou finde this to bee the conſtant diſpoſition of thy minde, keepe thy aſſurance ſtrong, though many weakeneſſes be diſcovered in thee; It is utterly a fault among you to weaken your aſſurance by your daily ſlippings and failings, and Satan labours that above all other, for then when your aſſurance and hope is gone you walke unevenly, and as a Ship that hath loſt her Anchor, or is without a Rudder: thou mayſt ſometimes feele a hardneſſe in thee, and yet if this aforeſaid bee the conſtant diſpoſition of thy minde; Weaken not thy aſſurance, but ſay, though I finde my heart hard and careleſſe, froward and angry often, whereas I ſhould bee meeke and humble; Yet I will not queſtion the maine, but I will goe and renew my humiliation, which will ſtrengthen my aſſurance; however, hold that firme, for it drawes into neerer Communion wirh GOD, and further

Daily failings ſhould not weaken aſſurance.

further from ſinne eſtabliſheth a man in well-doing, and makes him abound in the worke of the Lord.

Vſe 3. To be humble in afflictions as well as patient.

Learne hence alſo, that it is not enough for a man only to be patient in afflictions, but he muſt alſo humble himſelfe under them, wee muſt not onely beare the croſſe, but willingly and cheerfully acknowledge Gods juſtice in it, and our owne ſinne, for to bee humbled is a further thing then to bee patient, as in 2 *Chron.* 12. 6. when the people were left in the hand of *Shiſhak*, it is ſaid, that *the Princes of Iſrael humbled themſelves, and they ſaid, the Lord is righteous*, where being humbled, is expreſſed by acknowledging God to be righteous, which is more then to be patient, God lookes for this in all afflictions, therefore he ſayes in 1 *Pet.* 5. 6. *humble your ſelves* (and not bee patient onely) *under the mighty hand of God, that he may exalt you in due time.* Many a man in affliction may ſay, he will be patient; but that is not enough, but he muſt humble himſelfe, which is more then patience; for patience is only to beare it contentedly, but a man muſt goe to God, and ſay, Lord I confeſſe I am ſinfull and have deſerved more then this puniſhment, I wonder not at thy judgment but at thy long ſuffering rather, that it is no worſe with me, the leaſt of Saints and the greateſt of ſinners. So wee ſee it was with *Naomi* in *Ruth* 1. 20, 21. call me not by an honorable name, not *Naomi*, but *Marah*; *I went out full, but I am come home empty, and the Lord hath afflicted mee*; and ſeeing hee hath afflicted mee, I will carry my ſaile accordingly. This is truly to humble

2 Chron. 12. 6.

1 Pet. 5. 6.

Ruth 1. 20, 21.

humble a mans selfe. And thus did *David*, when hee fled before *Absolon*, *Let the Lord doe with mee what seemes good in his eyes.* 2 *Sam.*15.26. And so said *Eli*, *In all this the Lord is good*, that is, the Lord is just in all this, and I and my sonnes deserve it, and more. Thus when a man thinkes it reasonable that God should punish him, he blesseth God that the crosse is no greater, without complaining or repining. If the Lord will leade thee through variety of conditions, say with *Paul*, *I know how to want, and how to abound*, and how to goe through bad report, as well as good report; and I am not onely content, but chearefull in all this, and would be, if it were farre worse.

2 Sam.15. 26.

Vse 4. To be more humble.

If the Lord hath said hee will bee mercifull to the humble, then let us humble our selves more and more and get our hearts lower and lower, seeing there are such mighty and large promises belonging to the humble, and know that as the Lord suspends his promises upon this here, so they shall bee fulfild upon the performance of this, and as wee doe this more or lesse, so shall the promises be fulfilled to us more or lesse, therefore let us doe this more and more, for if we humble our selves, the Lord will fill our hearts with good things; when he sees a man taking a low place, hee will say sit up higher, all the world cannot hold downe an humble man, because the Lord setteth to his hand to raise him up, neither keepe up a proud man because the Lord setteth himselfe to depresse and debase them, when the wall swells, it is not like to stand long, when a joynt is luxated and swelled, till the swelling abate, it cannot

not be saved and set, he hath *respect to the low estate of his handmaiden*, so saith *Mary* the blessed Virgin, *Luke* 1. 48. So he dealt with *Naomi*, hee was long in humbling her, and then raised her up; so with *Iob*, when hee was humbled, then God doubled his estate: thus God deales with the humble and that constantly, he never does any great things for any men, till hee hath first humbled him; how much was *Ioseph* humbled, ere he made that promise to him that the Sunne, Moone, and Stars should bow to him, that is, his father, and mother and brethren, should obey him, and yet againe before God made good these promises to him, what a doe there was to humble him further? which doubtlesse made him more to prize these mercies, and so more thankfull to God for them. So also in his glorious appearance to *Abraham*, *Isaac*, and *Iacob*, he would still before hand humble them, and make them low by some affliction or other still before hee would make any gracious promises to them. When *Iacob* was flying from the face of his brother and was in great streights and so made low in his owne eyes, then did God first appeare to him: when a man is humbled, it is the next doore to preferment one way or other. Therefore it should be our wisedome to humble our selves more and more, since there is so much benefit to be gotten by it. *Prov.* 22. 4. *By humility and the feare of the Lord are riches, and honours, and life*: the rule holds constant, the Lord makes it good; let a man be humble, and feare God too, that is, allow himselfe in no sinne, and the Lord will make it good one way or other, in his time. But

Luke 1. 48.

Pro. 22. 4.

Object Though the proud are exalted, and humble depressed.

But you will say, we see the contrary, proud men are advanced, and humble men depreſt, they have riches when as the humble man is poore, and as we use to say, where the hedg is loweſt, there all the beasts goe over, and tread it downe: every man will be ready to trample upon the humble man.

Answ. 1. Yet the humble have the best gifts.

I answer first; The Lord gives outward gaudy things to proud men; but hee gives his Iewels *to those that are humble, hee reveales his secret* to them; these are *Princes* though they *goe on foote*; and the other are *servants*, though they *ride on horseback*.

2 He exalts them in due time.

But this is not all my answer: but secondly I say; that even for the things of this life, the Lord doth exalt the humble and bring downe the proud; onely with this caution, hee doth both in season, when things are brought to maturity; as the Apostle Saint *Peter* saith, 1 *Pet.* 5. 6. *humble your selves under the mighty hand of God, that hee may exalt you in due time.* God doth it not on a suddaine. When the proud like the corne are ripe, then he puts in the sickle, and cuts them downe, and casts them into the fire. The wall which is sweld, must have a time to moulder and fall, and so on the contrary, there is a due time, for the exaltation of the humble. And therefore if thou sayest, I have humbled my selfe, and have not beene healed, I have not beene freed from such a temptation for all my humiliation; if this bee thy case, then assure thy selfe thou art not humbled enough, but goe thou and yet bring thy heart lower, and then bee confident, that this rule will hold: the Lord will take off the smarting plai-

1 Pet. 5. 6.

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ſter as ſoone as it hath eaten out the proud fleſh; ſo ſoone as thy heart is truly humbled, the Lord will helpe thee: he will either remove the croſſe, or give thee that which is equivalent: and thus the Lord hath alwayes done. So he dealt with *Ioſeph.* You happily may thinke, and hee might thinke, it was long before he was exalted; but yet that time was not too long, for as ſoone as the LORD had truly humbled him, then hee preſently exalted him; as you may ſee in *Pſal.* 105.18,19,20. *Whoſe feet they hurt with fetters: he was laid in iron, until the time that his word came; the word of the Lord tryed him: then the King ſent, and looſed him, &c.* And ſo he dealt with *Iob.* All that time that his friends were reaſoning with him, his heart would not bee brought downe; but the Lord himſelfe muſt come and reaſon with him; and then he began to *abhorh myſelfe, in duſt and aſhes:* and how ſoone after was hee reſtored, and al he loſt reſtored double alſo? This being (as you ſee) Gods conſtant courſe, if thou humbling thy ſelfe, yet lyeſt long under a calamity, thou mayeſt aſſure thy ſelfe, there is ſomthing wanting in thy heart, and therefore bee content with Gods dealing. 2 *Cor.*12. *leſt Saint Paul ſhould be exalted, there was given him a thorne in the fleſh:* if Saint *Paul* needed humility, who doth not? Remember this rule, that if Gods people humble themſelves, then he will certainely helpe them; onely it will bee in due ſeaſon.

As Ioſeph.

Pſalme 105 18,19,20.

Iob.

2 Cor.12.

But you will ſay: how ſhall wee get downe our ſtubborne hearts? Pride is very naturall, and the hardeſt thing in the world to overcome. *Queſt.*

Let

Let every man consider, whether he be released or no from the plague of his heart; if that there be not some calamity, which hangs continually on him: if there be, then know, thou art not humbled enough (the meaning is not, that thou shouldest be brought to an apprehension and feare of hell; but thy heart is to be brought down more: thou maiest be humbled truly so as to be within the covenant, and yet not enough to have thy heart wrought to this or that frame God would bring it unto.) And to bring your hearts lower, use these meanes.

Meanes to humble the heart.

First consider your hearts often, consider what unruly lusts you find hid there; make it your daily custome, to search into this. We goe not a daies journey in this life, but there is somewhat discovered in our hearts which may serve to humble us further, as it was with them in the wilderneſſe, *Deut. 8. 2. Thou shalt remember all the way which the Lord thy God led thee these forty yeares in the wilderneſſe, to humble thee, to prove thee, and to know what was in thy heart, &c.* There is not one day, but a godly-wise man may discerne something in his heart, which may be matter of humiliation to him, which he saw not before; vaineglorious speeches, unlawfull silence, cowardize in good causes, thy worldly mindednesse, thy unruly affections, that will be still stirring, and something will be discovered without in thy actions also, which when thou seest such sparkes ascending, remember to looke to the fire, the furnace within; these are but the buds, there is a deepe roote of bitternesse within; these are but ebullitions; consider there is a spring within,

Daily serch the heart.

Deut. 8. 2.

within, ſearch into all the corners of the houſe for this ſower leaven. So the firſt meanes is ſtudying our ſelves, for the way to humble a mans ſelfe is to know himſelfe.

2 Study the Scriptures.

And ſecondly, as you muſt ſtudy your ſelves, ſo you muſt ſtudy the Scriptures, that is, you muſt conſider the ſtrictneſſe, the holineſſe, *&c.* that is required of you therein, and lay that and your hearts together, apply this levell and ſquare to your wayes, and it will diſcover the crookedneſſe of them, and dreſſe your ſelves by this looking glaſſe, every morning; for it will ſhew you the ſmalleſt ſpots; and this will exceedingly humble us: For this is a ſure rule, degrees of humiliation follow degrees of illumination; as any Chriſtian is enlightened more, ſo he is humbled more: hence hee that is moſt converſant in Scripture, is moſt humbled.

3 To bee conſtant in holy duties.

And thirdly, you muſt not only looke to increaſe your light, but looke to your hearts and wayes, to keepe your ſelves upright, and to be conſtant in an holy courſe, and all holy duties; and this will bee meanes to increaſe your humiliation. Many abſtaine from holy courſes and duties, becauſe ſay they, we are not humbled enough: It is true indeed wee muſt begin with humility, yet this you muſt know, that the ſetting your ſelves to a holy courſe, is of it ſelfe a notable meanes to increaſe humiliation; for thy watchfulneſſe will increaſe tenderneſſe, and tenderneſſe will increaſe thy humiliation. Men that are bold in ſinning, their hearts grow hard; and ſo on the contrary, when men are fearefull to offend, their hearts grow tender.

4 Diligence in our calling.

But yet adde to this, diligence in your callings, for (as the wiſe man ſaith) *The ſluggard is more wiſe in his owne conceit, then ten men that can give a reaſon*, that is, he is ſelfe conceited and proud. A ſluggard that hath nothing to do, looks abroad to other mens matters, and lookes not to his owne wayes, nor his owne heart, which would bee a meanes to humble him: therefore diligence is a greate meanes to humble, to bring downe our hearts, becauſe idleneſſe is a meanes to lift them up.

5 Remember times and ſinnes paſt.

And further, it is profitable for you to remember times and ſinnes that are paſt. A man will bee ready to ſay; I hope I am changed now, what I have beene I care not for; but the Lord to humble *David* told him what he had beene, *I tooke thee from the ſheepe-fold, &c.* ſo with the Jewes, *Thy father was an Amorite, and thy mother an Hittite*, and *I ſaw thee in thy bloud.*

6 Acknowledge grace in us.

Be carefull to diſtinguiſh wiſely betweene grace in thee, and thy ſelfe of thy ſelfe; and that will bee a meanes to humble thee. As *Paul* in 2 *Cor.* 12. 11. *Not I, but the grace of God in mee.* Put the caſe the LORD hath beautified us with many graces and gifts above others; thou muſt not exalt thy ſelfe above others; wee muſt looke upon our ſelves as of our ſelves, to bee the ſame men ſtill. Can the wall ſay, it hath brought forth the beames that the Sun hath caſt upon it? the wall is the ſame: ſo if God hath ſhined upon thee, and left others in darkneſſe, art thou the better of thy ſelfe? ſhall the pen boaſt it ſelfe, becauſe it hath written a faire Epiſtle? who made it? who put inke into it, guided it? the glo-

Simile.

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ry belongs not to the pen, but to the writer. What though God hath uſed thee in ſome great worke, and not others? the praiſe is his, not thine: Wee praiſe not the Trumpet, but him that ſounds it. *Non laudamus tubam, ſed tubicinem.* *Paul* was a better Trumpet than ten thouſand others, and yet hee ſaith, *I am nothing.* The ſmoake a dusky and obſcure vapour climbes up into the light, as if it were better than pure aire. Many exalt themſelves above their brethren, for gifts and outward things which are but the trappings, and make not the difference betweene man and man; as if a man were the taller, becauſe hee ſtands on a hill, or a man had a better body, becauſe hee had a better ſuit on: thou art the ſame man ſtill. Wee are not to bee proud, no not of any Graces, much leſſe of outward things.

Laſtly, is the Lord thus mercifull to the humble? then take heed of applying thoſe promiſes to thy ſelfe without a cauſe, when thou art not humbled. *Vſe 5.* Not to apply promiſes til we be humbled.

But thou wilt ſay, I am humbled. *Obiect.*

It is well if it be ſo: But conſider, hath thy humiliation brought thee home? perhaps it hath brought thee out of Ægypt, but hath it brought thee into Canaan? hath it driven thee to the City of refuge? to the hornes of the Altar? to thy fathers houſe? The Prodigall changed many places, ere he came home in earneſt. Many came out of Ægypt, that never came into Canaan, but died in the Wilderneſſe. The Meteors have matter enough, in the vapours themſelves to carry them above the *Answ* How to know wee are humbled.

earth, but not enough to unite them to the element of fire: therefore they fall and returne to their first principles. Art thou watchfull over all thy wayes, fearefull to offend, looking to every step where thou setteſt thy foote, how thou heareſt, how thou prayeſt, how every worke is done, every word spoken, every howre spent? For this is certaine, if he be humbled, it will dry up the fountaine of sinne, it will heale his bloudy flux, and make him wary in all his wayes and fearefull to sinne. Thus much for this *first condition.*

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If my people that are called by my name, doe humble themselves, and seeke my face.

WE are now come to the next condition; *If my people seeke my face:* where we may observe this point,

Doct. All performances nothing without seeking Gods face.

That except a man seeke Gods face, all his labour is lost in his humiliation and prayers, and whatsoever else hee doth.

This is put in among those other conditions; and therfore without this the promise is not made to us.

For the unfoulding of this point, wee must first enquire,

Quest. *What it is to seeke Gods face.*

Answ. What it is to seeke Gods face.

It is *to seeke the* LORD *himselfe:* for his *face* in Scripture is often taken for his person: so the word

is

is used *Exodus* 20. 2. in the first Commandement, *Thou shalt have no other gods before my face*, that is, before mee. So then the meaning is, we must *seeke* the LORD himselfe. Many, when they are in distresse, will *seeke* to the Lord for deliverance, in time of Famine, they will *seeke* to him for Corne and Wine and Oyle, as they in the Prophet; but they *seeke* not the Lord himselfe, nor communion and reconciliation with him; they *seeke to the* LORD, but not *the* LORD: they *seeke* what he can doe for them, but not his *person*, not himselfe: So those *Hos.* 7. 14. *Ye have not cryed to me, sayes God, when yee howled upon your beds. Yee assemble your selves for corne and wine, and rebell against me.* Exod. 20. 2. Hos. 7. 4.

They then wanted Corne and Wine, *&c.* and sought them at GODS hands; but not me *the* LORD whom you had lost. Thou mayest *seeke* salvation and deliverance from hel, out of the strenght of naturall wisedome, because it is for thy good: and also being convinced of the necessity of faith and repentance, to escape hell, and obtain salvation. Men may thereupon go farre in the performance of many duties, and be constant awhile in them, and yet not *seeke the Lords face* in all these: and then the Lord regards them not. Take a thiefe that is arraigned at the bar, he will cry earnestly for his life, but yet he *seeketh* not *the face of the Iudge*, *i.e.* he doth it without love to the Iudge, but onely out of the love of life: So we may do much to escape hel, and to attain the life opposite to it, and yet all this while not *seeke the presence of God*, and then GOD regards it not. You find this disposition in your selves, and *Simile.*

see it in others: if a man bee never so observant of any of you, and performe never so many offices of friendship to you, yet if a man can say he loves me not for all this, hee doth not prize mee, nor desire my love and favour so much for it selfe, but for his owne ends; in this case you care not for what hee doth: So *the* LORD, *hee knowes the heart and the reines*, and what thine end is, whether it bee communion with his person immediately, or thine own welfare meerely; and if so, regards not thy humbling thy selfe nor thy prayers. The promise you see is suspended upon it: it is a distinguishing point, and will *separate betweene the precious and the vile*, it is a marke set upon Gods people alone: *To seeke Gods face.*

Psalme 24.

Wee will therefore further and more particularly consider, what it is to *seeke Gods face or presence.* And there are three wayes to finde it out.

1

First by what is here joyned with it, *If they humble themselves, and seeke my face:* and so by considering the connexion that these two have together, find out what seeking of Gods face is. Now there is a twofold humiliation wrought in men:

Humiliation which is twofold.

The one is, for that bitternesse and punishment that sin brings with it, and this never brings forth either faithfull prayers, or *seeking Gods face.*

But there is another kind of humiliation, which hath a further ingredient in it, and that is the sight of the foulenesse of sinne, when God openeth a crevise of light to looke upon sin, not onely as that which brings bitternesse with it, but as that, which in it selfe is most filthy and abominable, and by

that

that light it is made such in his account: for it is one thing to flee from the sting of the Serpent, an other thing to hate the Serpent it selfe; and so to take heed of the Wolfe, because of his cruelty, and to hate the Wolfe it selfe, are differing things. Other creatures may hate the properties and conditions of a Wolfe; but a Lambe only hates the Wolfe it selfe. Now with this latter kind of humiliation there goes and is conjunct with it an enlightning, whereby God shewes to a man his *owne glorious face*, the lustre whereof helpes him further to see the foulnesse of sinne. God by the same light of the Spirit, whereby he shewes a men the uglinesse of sinne, discovers withal his own excellencies, which makes the sinner thus humbled *to seeke his face*, to seeke grace, as well as mercy. But other men either *see not Gods face* at all, or onely see his angry countenance; onely those whom the Lord calleth effectually, see *his gracious face*. Now hee to whom it is hid and sees it not, seekes not Gods face; for none can seeke it, unlesse they have seene it, and hee who sees it onely as angry, flies from God; but he discovers himselfe to the truly humble, the secrets of the Lord are with such, *Psal.* 25. and so *Ioh.* 15.15. *I call you not servants, for the servant knoweth not what his Lord doeth: but I have call'd you friends, for all things I have heard of my Father, I have made knowne to you.* Hee reveales himselfe to those who are already his friends, or to those he is about to make his friends; one of the first things he doth, is to reveale his face to them: With men indeed, men are first made friends, and then secrets are revealed; but contrarily

Discovery of Gods excellencies.

Psalme 25. Ioha 15.15

God reveales his secrets to the humble.

with God, he reveales his secrets to us and his face, that we may be made friends with him, and then wee grow into further acquaintance with him, and they are therefore cal'd *the secrets of the Lord*, because only revealed to the Saints. Servants indeed see what is done in the house, but there are many things which their masters reveale not to them: and so many come here to the house of God, and heare what is spoken of GOD and CHRIST, but yet there are some certaine secrets that are hid from them, that are told only to the children, the sonnes and daughters of God: The other heare as much and see as much, for the outside, as *Gods children* do, yet the secrets of things are hid from them, and among others, *Gods face*; and the excellencies thereof are hid from them. This he reveales (as his other secrets) onely to those that feare him, and this revealing it is a speciall worke of the Spirit. If a man would see the Sunne, all the starres in heaven and torches in the earth could not helpe him to see it or shew it to him, unlesse the Sunne it selfe shines and ariseth, and there come a light from the Sunne it selfe, you cannot come to see it; and so all the Angels of heaven and wits of men on earth, cannot shew you Gods face, unlesse hee opens the clouds and reveales himselfe by his owne Spirit, it will not bee done; which is therefore called *the Spirit of Revelation*, *Ephes.* 1.17. by which God reveales his secrets to his children, when he begins to call them effectually, they see him and none else; wee make knowne the Doctrines about GOD and CHRIST, &c. to all alike, but the Lord makes the difference,

Simile.

Ephes. 1.17.

by

by revealing himselfe to one, and not unto another; that which is said especially of the Iewes, 2 *Cor.* 3. 15, 16. verses, and so on, is in like manner applicable to us all. The Lords *face* shines, as *Moses face* did, verse 15. and hee *gives the knowledge of his glory in the face of Iesus Christ* in the ministery of the word every day; but there is a vaile lies upon all mens hearts, upon all but those whom the Lord calls, and upon theirs also, till hee calleth them, as upon the Iewes hearts, verse 16. *Nevertheless when they shall turne unto the Lord, the vaile shall be taken away:* and untill then, *Gods face* cannot bee seene, as *Moses face* was not; and who shall take away that vaile? *The Spirit of the Lord; where the Spirit of the Lord is, there is liberty*, vers. 17. and when hee doth free us of that vaile, then *we behold the Glory of the Lord as in a glasse with open face*, v. 18. that is, we see the amiablenesse of his face, the happinesse of communion with him; and when the light breakes through the cloudes thus, and the Lord gives a glimpse of himselfe, then they see him, and never give over *seeking his face*, more and more, till they have found him: And because that other sort I spake of, if they see him, they yet see but an angry face onely, and that makes men flie from the Lord; as we see in distresse, and at death many will do any thing rather than goe to God; they tremble at his presence, and no way desire it, as *Adam* did not, but fled from it: and thus would all doe, if no word were revealed. Therefore *the Spirit of revelation*, takes away the vaile, and breakes the clouds, that his owne Elect may have a glimpse of his *face*, and the *Spirit of adoption*, who is sent

2 Cor. 3. 15. 16.

2 Cor. 4. 6.

sent downe into their hearts, shewes God as mercifull, full of kindnesse and love: they see not onely his face, but his face shining in all gracious willingnesse to receive them: hee presenteth him as a loving father ready to admit of them, and graciously to forgive and receive them: They see *Gods face*, that is, both his excellency, and beautie, and also his love and graciousnesse towards them; and this makes them seeke his presence and reconciliation with him, and never to be at rest without it, as *Moses*, Lord we will not stirre a foot without thy presence, *Exodus* 34.18. A right suitor cares for nothing, but the love and presence of the person sued to: so they desire nothing, can bee content with nothing, but the presence of God, communion with God, *The light of his countenance.*

Exod. 34.18

2 To seek the Lord alone.

The second thing whereby I expresse what it is *to seeke Gods face*, is *to seeke the Lord* alone, as sequestred from punishments and rewards, in his owne person, as considered in himselfe, in his Attributes, in his holinesse and purity; so as not to seeke the things hee brings with him, but to seeke himselfe, and the things which are in him.

Object. But you will say, this is very hard, to set aside all respects to rewards and punishments.

Answ It is an errour to thinke, that you may not make use of rewards and punishments: for,

1 Punishments the object of feare.

First punishments and the threatnings of the Lord are the true object of feare; and a faculty and an habit may lawfully bee exercised about their proper object; and so rewards are the subject of desire, and so may lawfully bee sought after and desired.

The

The Lord himselfe in Scripture, useth these motives, of Iudgements on the one side, and of rewards on the other, and therefore wee may make use of them to our owne hearts; for to that end hath God propounded them. 2

Therefore I will set downe two conclusions to cleare this to you, what use there may be made of rewards and threatnings.

What use may bee made of rewards and threatnings.

1 Conclusion, the propounding of, and the respect unto rewards and punishments, is a good beginning to draw us on, *to seeke the Lords face:* they are a good introduction. A man that hath not as yet *seene Gods face*, the feare of hell may cause him to reflect on his owne heart and wayes, and to bee sensible of the evill of them: and so the happinesse of heaven may draw him on: but all this while he is but in beginning. A spouse that is considering with her selfe, whether shee should marry such an husband or no, beginneth to consider at first, what shee shall be without him, and what shee shall have with him; shee considers him perhaps as one that wil pay all her debts, and make her honourable &c. and yet it may be, yet she considers not the man all this while, and yet these considerations are good preparatives to draw her on, to give entertainement to him, but after converse and acquaintance with the person, she likes the person himselfe so wel, that she is content to have him; though she should have nothing with him; and so she gives her full and free consent to him, and the match comes to be made up betweene them out of true and sincere free love and liking: So it is here, men begin at first to consider their

1 They are a beginning to seeke Gods face

their owne misery most, and that if they should apply themselves to other things as remedies, they should bee still to seeke, for there is a vanity in all things; and if to themselves, that they cannot helpe themselves in trouble: therefore they judge they must goe to the mighty GOD, who is able to doe more than all, to rid them out of misery: and they consider, that going to him they shall have heaven besides: and yet all this while they consider not the LORDS person: yet this consideration makes way, that GOD and wee may meete and speake together; it brings our hearts to give way, that the LORD may come to us (that I may so speake, for before we are not to be spoken with) it causeth us to attend to him, to looke upon him, to converse with him, to admit him as a suitor, and to be acquainted with him, and whilst wee are thus conversing with him, GOD reveales himselfe; and then being come to the knowledge of him in himselfe by that his speciall light spoken of afore, we love him for himselfe; then wee are willing to seeke his presence, to seeke him for our husband, though all other things were removed from him. And now the match is made, and not till now; and then wee so looke upon him, that if all those other advantages were taken away, we should yet still love him, and not leave him for all the world, and so as if wee should imagine hee would give us never so much, and yet with-draw his face, wee could not bee at rest. Before, if a man could but be assured, he should not go to hell, and should have creatures and comforts about him; it would bee enough to him; but now it is not so.

Now

Now if Gods countenance bee but clouded, if any breach bee betwixt a man and God, he cannot rest till it bee made up, and he see his face againe.

2 To confirme us after wee are come in

Yet still after the match is made, there is a second use of punishments and rewards; they are usefull, not onely to bring us in, but to confirme us also in our choyce; they serve both as an introduction, and as an helpe, when we are come in, to confirme us in our choyce: As when a woman is married, shee having this husband, I live in an house, well furnished, and I have many conveniences. I enjoy not onely my husbands person, but with many additions. So it is with us, though the LORD alone be sufficient reward; so as if wee had nothing else, wee would never goe backe of our choice, yet wee having many good things with him, it helpeth us in our love to him, and confirmes us in our choice: These are then good additions, but not good principles and foundations; and encourage us much if added, and put *to seeke the* LORD for himselfe, as the principall. So then as ciphers added to figures, they helpe to make the number greater, though if they stand alone, they are nothing; so these; and though they be not good leaders, yet they are good followers: They are as a good wind, that fills the sailes, and sets the Ship forward with the greater speed, when the rudder is once set right, to steere to God alone.

Simile.

3 To seeke God with selfe denyall.

The third thing whereby I explaine what is meant by seeking GODS face, is *to seeke the* LORDS *presence* in opposition to a mans selfe, when a man doth it with deniall of himselfe, not serving his owne

owne ends *in seeking the Lord*, but gives up himselfe to the LORD alone. In all things an unregenerate man doth not know the Lord, is not acquainted with him, and therefore will not preferre the Lord to himselfe: but a regenerate man that knowes him reckoneth all things, as life, liberty, riches, *&c.* but *as drosse and dung*, so he may enjoy the LORD: hee hath set up the Lord for his God, in his heart, and desires not to stand upon his owne bottome; and therefore when the Lord comes into competition with himselfe, and the matter is betwixt God and his credit, *&c.* he is willing to deny himselfe.

Object. But here the great objection is, how it is possible for a man, not to seeke his owne happinesse, safety and advantage?

This troubles many, and makes them think their sincerity but hypocrisie, and may put a scruple into the best: I will therefore cleare this for their sakes whose hearts are upright, as also to exclude those whose hearts are not sound.

Answ. The answer stands upon these two points.

A man may seeke, and love himself

First, it is true that a man may seeke and love himselfe, and desire his owne happinesse, yea and all his actions may take their rise from thence; so as to be moved *in seeking the* LORD, in doing what he doth with a respect to his own good and safety, and that this is so, take these reasons.

I God commands it.

Because GOD hath commanded it, for hee bids us *love our neighbour as our selves*: where it is taken for granted, that we must love our selves, because loving our selves is made the *prima mensura*, the rule of loving our neighbour. Now to love a mans

mans selfe, what is it but to seeke a mans owne good?

2 Negative commands imply the affirmative.

A man is commanded not to kill himselfe, or to hurt himselfe, and by the rule of contraries hee is thereby commanded to seeke the preservation of himselfe, and his owne good: For as when we expound the commandement *Thou shalt not kill*, as suppose *thy neighbour*, wee say it includes this affirmative command, thou shalt seeke the good of thy neighbour; so when wee expound it of our selves, we are to understand it as not onely forbidding us to destroy our selves, but as commanding to preserve our selves, and to seeke our owne safety.

3 It is agreeable to nature.

It is impossible for the creature, not to will its owne happinesse; the Lord doth not command that which is simply impossible even to pure nature: but it is the nature of every thing that hath an appetite, *appetere bonum sibi*, to desire that which is good for it selfe.

4 God hath planted selfe-love.

Selfe-love is a plant of Gods owne planting; and therefore not to bee rooted up: God did put it into us all, for it is the nature of every thing to do so, and *opus naturæ est opus authoris naturæ*.

5 Motives in Scripture from selfe-love.

Many motives which the Scripture useth are taken from selfe-love, as that of CHRIST, *feare him that can cast both body and soule into hell:* And so when it promiseth us a Kingdome. The Scripture deales with men by working upon this principle; and by arguments taken from our selves. This is the eare which the Holy Ghost takes hold of, and leades a man into the wayes of peace by, and wee must not pluck off this eare.

The

The second part of the answer is, that yet notwithstanding, wee may and ought *to seeke the Lord* in opposition to our selves, that is, when God and our selves come into competition, the commandement comes in opposition with our selves; the case being such as if we obey God, wee hurt our selves; then wee must preferre God and his commandements to our selves.

Quest. But you will aske, how can this stand with the former; that a man should make his owne good the rise of his actions, and yet in his actions oppose himselfe?

Answ. When once a man is perswaded, that even to destroy himselfe is the best way to provide for himselfe, and that to let himselfe goe, and his credit and life, and give up all to God, is that whereby he shall put himselfe into a better condition; when a man is perswaded of this, then you see both doe stand together. And wee never doe exhort a man *to seeke God* in opposition to himselfe, but when it is best for him so to doe, not to give himselfe up to any thing that shall bee an immediate hurt to him; but when otherwise it would be worse for him, and when letting himselfe goe is the next way to happinesse; and then a man may bee exhorted to it, when hee shall bee perswaded that his good is contained in God more than in himselfe; as we say the being of an accident is more in the subject than it selfe; so as take away the subject, and the very separation is a destruction to it: So it is with the creature which hath no bottome of it selfe, so as the separation of it from God is the destruction of it, as on the contrary the

When a man must seeke God with opposition to himselfe.

It is best for him.

the keeping of it close unto God, though in a case that seemes to bee the ruine of it, is its happinesse and perfection. As for example, when *Abraham* should have destroyed his sonne by offering him up, he thought he should not lose by it, nor *Isaac* neither: he thought with himselfe, God hath commanded me to do it, and I never yet lost by keeping any commandement he gave mee; *God is able to raise him up againe.* I never yet was a loser by him, and on the contrary I shall be sure to be a loser, and my sonne also if I doe it not. It is indeed impossible, that if a man should simply be a loser, that hee should doe thus; but when he considers that though hee bee destroyed at present, yet hee believes it will be for his good; and so it will bee indeed: As take a beame of the Sunne, the way to preserve it, is not to keepe it by it selfe, the being of it depends upon the Sunne; take the Sun away, and it perisheth for ever: but yet though it should come to be obscured, and so cut off for a while, yet because the Sun remaines still, therefore when the Sun shines forth againe, it will be renewed againe. Such a thing is the creature being compared with God. If you would preserve the creature in it selfe, it is impossible for it to stand: like a glasse without a bottome, it must fall and breake. When therefore this is considered by a man, then he will say, I will be content to deny my selfe, and seeke the LORD, when my selfe comes into competition with any commandement of his. And let not this seeme strange to you, that the best way to make a mans selfe happy, is to resigne up himselfe to the utmost

Simile.

utmost to glorify God. You see in common experience that take a Corne that is fallen into the ground: *if it continue whole, it perisheth; but if it die, it brings forth an hundred fold.* 1 Cor. 15. 36. *That which thou sowest*, says the Apostle, *is not quickened, except it dye.* The Apostle there speakes it of the resurrection: but we may truly apply it to the resurrection of a sinner here; that except a man die, that is, be willing to let all hee hath goe, and to expose himselfe to what the Lord shall put upon him, that he perisheth indeed; but if he die, then he is quickned, he shall be a gainer by it; even in this life he shall have an hundred fold. And when this is considered of throughly by a man, he will easily seeke Gods face with neglect of himselfe. And that thus when ever a man suffers any thing for a good conscience in obedience to God, it is the best way to provide for himself; that this I say, is not a mere notion, may appeare by comparing those places together; the first where it is said, *Thou shalt love thy neighbour as thy selfe, and thou shalt love God above all*, even above thy selfe; and with it also that other, *Deut. 10, 13, 14. Thou shalt keepe the Commandements of the Lord, which I command thee for thy good.* Now put both together: this is Gods commandement, to love God above thy selfe; and all the *Commandements* are given *for thy wealth*, for thy good, therefore this amongst the rest. And therefore denying our selves, when God and our selves come in to competition, is the best way to provide for our selves: therefore set it downe for a conclusion, that to have God alone, and to seeke his face

1 Cor. 15. 36

Simile.

Deut. 10. 13 14.

thus

thus, is your happineſſe. The end of every thing is the perfection of it; now God is the end of the creature, and therefore to get him, is to get thy perfection and happineſſe. Againe, we have all from him, as the branch hath all from the root; and therefore as the way for the branch to keepe life in it ſelfe, is to keepe cloſe to the root; and when it is broken off it dies, ſo we ſo long as we cleave to and ſeeke the Lord, we are preſerved. And this was the ground which all the Saints went upon in their ſufferings, both of perſecution and death; and this was the caſe of *Moſes* and *Paul*, when the one wiſhed himſelfe raſed out of the booke of life, and *Paul* to be accurſed from CHRIST; that is, ſaith Saint *Paul*, if this be for Gods glory, and the good of his Church; let me periſh. In which though they ſeemed to imply their immediate deſtruction, yet they knew what was ultimately beſt for themſelves.

Difference in men in loving themſelves.

And this is all the difference betweene a carnall man, and one to whom God hath revealed himſelfe; they both agree in this, they both love themſelves, and ſeeke their owne happineſſe; but they differ in this, that they ſeeke it in a different way; the one in the LORD, but a carnall man ſeekes it in himſelfe and the creatures: A godly man is ſo perſwaded of God, that he ſeekes him, and cares not what hee loſeth to gaine him; but another man, when hee is told of an *inviſible God*, hee will not truſt to things unſeene; the things hee ſees he will reſt upon, and ſo ſeekes for an happineſſe within his owne compaſſe; and therefore when himſelfe

comes in competition with the Lord, he lets the Lord goe.

Quest. But then another question comes to be answered, how these two should likewise stand together; to seeke the preservation of a mans selfe, and yet to expose himselfe to destruction, as *Moses* and Saint *Paul* did.

Answ. For answer, you must know, that in every regenerate man there are *two selves*.

Two selves in the regenerate.

That common nature, that is in every man (in which the principle is roored, to love a mans selfe) hath *two biasses*; the one *Spirit* which leades to *God*, the other *flesh*: and these two in this common nature makes two severall *selves*. By the first a man is carried to seeke the Lord, by the other to seeke himselfe immediately and in the first place; and these two are reckoned two *severall selves* in Scripture, and so expressed to us: first, flesh and corruption is called a mans selfe, 2 *Cor.* 4. 5. *we preach not our selves, but Christ*, that is, for our owne glory, which he calls *himselfe*, because men use to reckon it as *themselves*. So 2 *Cor.* 12. 2, 5. *I knew a man in Christ, &c. caught up into the third heavens; of such an one I will glory, but of my selfe I will not glory*; by *selfe*, hee meanes either the corruption which was in him, but there was something else in him, which he reckons as another man from this selfe, *a man in Christ*, of such a man I will rejoyce, that is, of my regenerate part, which is a New Creature in Christ, but *not of my selfe*, that is, my flesh and corruptions I will not rejoyce, or of the regenerate selfe neither, as of it selfe, but as it is in Christ, which

1 Flesh.

2 Cor. 4. 5.

2 Cor. 12. 2, 5.

which is another expreſſion, and this corruption is called a mans ſelfe, becauſe it is ſpread over the whole man, as the forme throrgh the whole matter, and a man will not part with it, but fights againſt every thing, fights againſt it as if it were himſelfe.

And ſecondly, that the other regenerate part is called a mans ſelfe, which a godly man reckons ſo rather then the other, we have an expreſſe place for it, *Rom. 7. It is not I, but ſinne that dwells in mee*, that is, not the regenerate part which I account my ſelfe, but ſinne which I account but an inmate; dwelling within my roofe; which yet is called a mans ſelfe, for the like reaſon aforeſaid, becauſe ſpread over the whole man; and now it is eaſie to conceive, how the preſervation of himſelfe may ſtand, with expoſing himſelfe to deſtruction, and how a man may ſeeke the Lord in oppoſition to himſelfe.

a The regenerate part.

Rom. 7.

In that which the fleſh deſires, a man is bound not to ſeeke himſelfe, that is, not that ſelfe, but yet he may ſeeke the good of his other ſelfe, and ſeeke the Lord too, for Gods will and it are uniſons, and he may be ſaid *to ſeeke Gods face* alone, though he ſeekes the deſire of *that ſelfe*: for there is no difference, no oppoſition betweene them; and likewiſe that regenerate ſelfe may ſeeke him in oppoſition to that other ſelfe, that is, what it deſires, when it deſires amiſſe (for all thoſe deſires which are amiſſe are from that fleſhly ſelfe) and ſo we muſt not deſire what our ſelves would deſire, but deſtroy it, and the deſires of it, and ſeeke the Lord in oppoſi-

How a man may ſeeke God and himſelfe.

tion to it, which tends to the preservation of our regenerate selfe, and proves so in the end.

So then to seeke Gods face containes these three things in it.

1 First, to have his face revealed to you, and to see him as a father.

2 To seeke him as sequestred from punishments and rewards.

3 To seeke him alone in opposition to your selves.

And that all this ought to be done, we will give you one reason, and so come to the uses.

Reas. From Gods holinesse. Esay 6. 3. And that reason is drawne from the holinesse of the Lord, *Esay* 6. 3. *One Angell cryed to another, holy, holy, holy is the Lord of Hosts; the whole earth is full of his glory:* this τρισάγιον was the proclamation of *Angels*, and that upon this occasion. The Lord sends *Esay* the Prophet to pronounce a Iudgement to his people, and that a great one, the rejection of the Iewes, and at the same time the *Angels* are sent to proclame Gods holinesse: now holinesse is the appropriation of a thing to the Lords use, and a sequestration of it from common use: and so the holinesse of God himselfe (which is the rule of all other holinesse) is an appropriation of his actions to himselfe, as his end: he is then said to be holy, when he doth things for himselfe, therefore being about to doe so great a worke peculiarly for himselfe and his glory, as when he would destroy his owne people, and destroy Kingdomes for his owne best advantage and ends, the glory of himselfe, then he lets them know this as the only reason,

Holinesse what.

ſon, becauſe he is holy; for if he ſhould not reſpect himſelfe, he ſhould not be holy. So *Rom.* 11. 33. to the end. The Apoſtle having ſpoken of this rejection here prophecied, concludes with this; *His Iudgements are unſearchable, and his wayes paſt finding out, &c. of him, and to him, and through him are all things, and to him bee glory for ever.* As if he ſhould have ſaid, God hath done all this, but I know not the reaſon of it, nor any one elſe; onely God is for himſelfe, for he being of no cauſe but himſelfe, therefore he may doe all for himſelfe: if he were of another, he might doe all for another, yea elſe he were not holy. Now if this be Gods holineſſe, then the holineſſe of man, is to do all for God; which he is therefore to doe, becauſe he is of another cauſe above himſelfe, and therefore is to ſeeke another end above himſelfe, namely, the Lord; and then he is ſaid to be holy, when he hath no eye to himſelfe, but to God, when in his recreations, the uſe of riches, *&c.* and in his whole courſe he hath his eye and ayme at God, and not himſelfe.

Rom. 11. 33

When a man is holy

The nature of holineſſe is expreſſed in two things: Firſt, in pureneſſe: Secondly, ſequeſtration to God, ſo that holineſſe, purity, and chaſtity are much alike as it were, as there is alſo much affinity between the Greeke words ἅγιος and ἁγνὸς: Chaſtity in a Wife ſtands in keeping cloſe to her husband; and being ſequeſtred from all other; and Gods holineſſe conſiſts, firſt in the pureneſſe of his nature, and ſecondly in a ſequeſtration of all things to himſelfe: Now our holineſſe is not ſo, but wee being

Nature of holineſſe in two things.

1. Purity.

2. Sequeſtration.

of another cause, wee must doe all for another end; our holinesse stands therefore in giving up our selves to the Lord: therefore sayes *Esay*, *Sanctifie the Lord, and make him your dread*; as if he had said, if you make any thing else your dread, you doe not sanctifie the Lord. What he says of feare, is true of all our affections, and actions: holinesse dedicates all unto the Lord: and some actions are holy for the substance of them, as Prayer, keeping the Lords day, &c. and all such immediate duties of his worship, some by putting a right end upon them; and so all actions may be holy of what kind soever, as recreations, which are common actions, and eating and drinking, all which when done to the Lord, doe become holy. It is the nature of morall actions to take their specification from their circumstances, especially their end, more then from the substance it selfe: and so all such common actions may bee holy to the LORD, and so that place of Saint *Peter* is to be understood, *bee holy in manner of conversation*, 1 Pet. 1. in all the turnings of your lives, even in common actions, this being the nature of holinesse in the generall, both as in God and in our actions.

Actions holy in severall respects

1 Pet. 1.

There is a double holinesse required in every man.

Double holinesse required in man.

A giving up a mans selfe to the Lord, as 2 *Cor.* 8. 5. *They first* (it is said) *gave themselves up to the Lord.* To give a mans selfe up as a Sacrifice to the Lord, that is, the holinesse of a man, and whereany thing is sacrificed, it is given up to the use of that Lord, to whom it is sacrificed.

1 Giving himselfe to God.

2 Cor. 8. 5.

The

The second is a giving up all things with himselfe, his understanding, will, thoughts, affections, life, liberty, credit, goods, all his power, might, whereby he is able to doe any thing, to resigne all these to the Lord, and by this hee sanctifies the Lord; and this is the holinesse of a man, to doe all for the Lord onely. So that the reason is cleare; let a man doe what he will, keepe the Sabbath, pray, *&c.* If there be not this holinesse in his heart, all his labour is lost, as you all grant; for *without holinesse no man shall see God.* Now it is not holy, except it be given up to the Lord alone, excluding himselfe and the creature.

2 giving all things with himselfe.

Is all our labour lost, except we seeke Gods face, though otherwise a man goe never so farre? then there is great reason, to examine our selves, whether we *seeke the Lord* for himselfe or no; for otherwise, all your labour is lost, for then you doe not set up God for your God in your hearts, but something else, namely, that which you seeke besides him; as in marriage we say, when a man marries a woman, not out of love to her person, but for riches; that hee marries not the woman, but her wealth, so it is here.

Vse
To examine if wee seeke Gods face.

I
Else wee seeke something else.

And then secondly, you will never hold out in seeking the Lord; and if you doe not hold out, then all your labour will be lost, *Ezek.* 18. though a man hath beene righteous all his dayes; yet if he fall from God, all his righteousnesse shall be forgotten: and such a man as seekes not the Lord for himselfe, will fall away, as appeares by that, *Hos.* 7. 16. *They returne, but not to the most High: they are*

2
Fall away.

Ezek. 18.

Hos. 7. 16.

are like a deceitfull bowe; that is, when a man turnes to the LORD, but not for himselfe, he will returne againe, and start aside like a broken bowe; for if hee attaine those ends for which he sought the Lord, his *seeking* is at an end. See this in *Amaziah*, 2 *Chron.* 25. he went farre in obedience, but yet he did not *seeke the Lord* in it, he was content to lose an hundred talents, and to send backe the *Israelites* he had hired therewith (which was such a triall as even a good man might have failed in it) yet he did not *seeke the Lord* in this, he was perswaded, that if he had taken the *Israelites* along with him, he should have lost the battell, which was his chiefest end in that action; he beleeved the Prophet so farre, and so sought his safety alone, and because he sought not the Lord, therefore he held not out; but when he was put to other tryalls, to new temptations, and saw another worship, it pleased him, and he left the Lord; and *started aside like a broken bowe*: as a bowe that is rotten (though otherwise faire) when an arrow is drawne to the head; and so many brought up in good families, when they come into new company, and tryalls, they fall away because they sought not the Lord himselfe.

2 Chron. 25

3 Love him not.

If you doe not *seeke the Lord* for himselfe, you doe not love him, and then all your labour is lost: for all the promises are made to those that love God, *Cant.* 1. the two first verses, *Because of the savour of thy oyntments; thy name is as oyntment powred forth, therefore doe the Virgins love thee*, that is, take those which doe much for the Lord, as much

Cant. 1.2.

as

as another doth, though ſuch a man doth carry the faire ſemblance of a Spouſe, yet all this he doth comes from the affection of an harlot. *The Virgins, they love thee.* The Virgins love his perſon, love him for his names ſake, the perſonall beauty that is in him, and for the ſweetneſſe of his love, verſe 5. *Thy love is better then wine.* Cant. 1. 5.

This poynt well underſtood will come in among you as a meſſenger from the King of Kings, to all you of the bedchamber of the Bridegroome, making this inquiry, do you love him? are you harlots or Virgins? and will make every one to conſider, to what end have I done all, have I knowne the Lord, and been acquainted with him? have *I ſought Gods face* in all that I have done?

But men will be ready to ſay, we doe *ſeeke the Lords face.* Therefore I will give you rules to diſtinguiſh, and to helpe men to diſcerne whether they *ſeeke the Lord* or no. How to know when we ſeek the Lords face.

Conſider what opinion thou haſt of thy ſelfe. Every man that is regenerate, at his regeneration changeth his opinion of himſelfe, as Saint *Paul*, *Rom.* 7. *It is no longer I, but ſinne.* Before he was Regenerate, ſin was himſelfe; but now there was a new Lord come into the houſe, that renewed ſelfe, the Regenerate part; and that which before was wholly himſelfe, he now ſpeakes of as one crept in, as of an Inmate, that ſhould not be there. Now if thou reckonſt the Regenerate part *thy ſelfe*, then thou haſt ſought the Lords preſence: for that part is thereby ſtrengthened. The perfection of this ſelfe ſtands in conjunction with the Lord, and ſo *Rule* 1. By our opinion of our ſelves. Rom. 7.

ſeekes

seekes him; if not, but thou accounteſt fleſh in thee thy ſelfe, it is impoſſible thou ſhouldeſt *ſeeke God* aright, for God and it are contraries: A regenerate man ſayes, let me have God, and what ever I loſe, whether life, liberty, yet my ſelfe is ſafe; he conſiders ſtill chiefly, whether doth this tend to the ſafety of my ſelfe or no? and though he is content, and would have the outward man doe well too; as *Simile.* if I have a faire houſe to dwell in, I would have it ſafe; yet if it be ſet on fire, it is no great matter, ſo long as my ſelfe is kept ſafe. Take a man who hath cloathes on, if he can keep his cloathes whole, it is well; but if they be rent, he cares not, ſo his body be ſafe; ſo where the regenerate part is *The ſelfe*, if the outward man can be kept ſafe, it is well, he had rather have it ſo; but however, ſo the regenerate part be ſafe, he cares not much; for he accounts it but as the renting of his cloathes: but take another man, that as yet is no other then he was borne at firſt, into whom no new man is come to dwell, he thinkes thus with himſelfe, ſure I muſt not deſtroy my ſelfe; I would keepe a good conſcience, but not ſo as to deſtroy my ſelfe; and it is impoſſible, that what a man reckons himſelfe, he ſhould ſuffer to be deſtroyed: therefore when diſcredit, impriſonment, *&c.* comes, all theſe are reckoned wounds given to himſelfe, he lets God goe to defend and ſave himſelfe harmeleſſe. All this difference comes from the difference of opinion, that a man hath of what is himſelfe.

Queſt. How know to opinion of our ſelves.

But how ſhall I know what opinion I have of my ſelfe?

Conſider

Consider wherein thou desirest to excell, all things desire to have that excellency, which is proper to themselves; every creature desires to build up it selfe. If therefore thou desirest to excell in things that belong to the outward man, to build up thy selfe in learning, credit and wealth, and outward conveniencies, then thy outward man and flesh is thy selfe: but if thou seekest an inward excellency, *not caring for mans day*, but seeking to have the praise of God, the comfort of a good conscience, and assurance of salvation; then it is a signe thou reckonest the inward man thy selfe.

Answ. 1. By that wee desire to excell in.

Consider where thou layest up thy treasure: doest thou lay it up in the regenerate part, and endeavourest to make that richer, and every day carriest something into that chest? then thou countest that thy selfe: *for where the treasure is, there the heart is also.* When a man shall be thus affected, that though he hath troubles abroad in the world, and decayes in estate, as in health, yet so long as he findeth his regenerate part safe, and thriving, and standing in good tearmes with God, he applaudes himselfe. As a man when his house is broke open, he presently runs to his chest, where his chiefe treasure lyes, and if that be safe, he thinkes all is well: but if thou laiest up thy treasure in the outward man, an heape of outward things; so as when these things are gone, thou reckonest thy selfe undone: it is certaine, thou makest that thy selfe. This was the case of *Haman*, *Nabal* and *Achitophel*, *&c.* and of all carnall men, whose hearts must needes sinke, when outward things leave them, or if they be put

2 Where wee lay up our treasure.

Simile.

put into the feare of the losse of their lives and goods: but another man is like to grapes which have wine in them put into the wine-presse; what though the skin and huske perish? yet the wine is saved. So it is with the Saints in persecution; their inward man is still saved, they lose but their husks: but when a man hath nothing in him but flesh and an outward man, then when these perish, all he hath is lost, and himselfe with them. It is good therefore to try your selves what opinion you have of your selves before ill times come, that you may see whether you have that in you which will not then perish, but be kept safe and sustaine you; and thereby also you shall know whether you seeke the Lords face or no.

Rule 2. What wee make our utmost end.

Second rule is, consider, what it is you make your utmost end; we are now upon a poynt that admits of very narrow differences, for as we have said, a man may performe many duties, go therein as farre as another, and yet lose all his labour, and all because he seekes not the Lords presence. And the tryall of that lyeth especially upon this, what you make your utmost end? for though the actions be good, yet if the end be your selves, or Gods glory be made by you, but as a bridge, all is lost.

Double end.

Now that you may not mistake here, you must know, there is a double end; the one of *the worke*, the other of the *workeman*: now the end *of the worke* it selfe, may be good, even in hypocrites: the action being in it selfe a holy action *ordinabile in se*, and tending to Gods service; when yet the end of the workeman is not *the Lord*, but himselfe, this difference

rence runnes along through all actions. Two men that go together in the same way, may have a different journeys end, *Zach.* 7. he speaking both of the Feasts and Fasts of the Iewes (two as holy duties as any other) verse 5, 6, 7. sayes, *but did yee them at all to mee* (sayes God) but to returne out of Captivity? So *Hos.* 10. 1. there was much fruit found in *Israel*, yet because *they brought it forth to themselves*, not to the Lord, *therefore Israel is called an empty Vine.* A carnall man and a regenerate man differ mainely, in this; that a carnall man, when hee is to doe any thing, askes what good will this bring to me? what profit, what credit shall I have by doing it? if none, he layes it aside: but a godly man (so farre as he is godly) asketh this question, whether it is commanded by God? is it for his glory and advantage? When therefore thou commest to preach the Gospell or studiest, consider thine end, whether for God or no? consider also what thy end is in thy trade, or any civil action, and judge by that.

Zach 7.

5, 6, 7.

Hos. 10. 1.

Quest. But is a man bound to seeke God in every thing? may he have no respect to himselfe?

Answ. The end must still bee better then that which tends to it: and that therefore which is the chiefest good must bee the chiefest end; and unlesse thou makest God better then all things else, thou doest not make him thy end, nor thy God. Against the end commands all, is most perfect, and comprehends all the rest, and that also is proper to the Lord alone, this cannot be said of any man or creature, and therefore God alone is to be made thy end.

God must be looked to as the end.

But

Queſt. But may not a man make his owne happineſſe his end, and doe what hee doth for his owne perfection?

Anſw. How a man may make his owne happineſſe his end. A man may and alwaies doth ſo, and that upon neceſſity, as hath beene ſayd; only this, there is a double end; the one is the thing it ſelfe which a man makes his end, the other is the benefit or fruit commeth by the attaining it. So that happineſſe is that ſweetneſſe, that followes all ends, even as the ſhadow doth the body; ſo then the queſtion is, what that thing is, which thou ſeekeſt this happineſſe from, for that is it which is thy maine end; whether doeſt thou thinke thou canſt make thy ſelfe happy by thoſe riches and pleaſures which for thy ſelfe thou aymeſt at? or doeſt thou looke for all thy happineſſe from the Lord alone? That which a man lookes for his happineſſe from, that a man makes his chiefeſt end; if from God, then a man makes God his utmoſt end, ſo as his owne happineſſe is but the fruit that ariſeth out and accompanies his ſeeking him.

Queſt. But may not a man provide for himſelfe?

Anſw. How a man may provide for himſelfe. True, but thus; whereas all that a mans minde is to be taken up about, is either worke or wages; if it be worke, thou muſt do it to God alone whoſe ſervant thou art; if it be matter of wages (as are the things belonging to thy name, eſtate) theſe in like manner thou art to looke for from God alone. All a mans imployment is taken up either in doing all for God, or receiving all from God: and if any man were a perfect ſervant to another man, he then ought to have an ey only to his Maſter in matter

ter of worke and to no other, and also to take what wages his master will allow him for that worke, and no other; he ought to resolve all into his master: But no creature is a perfect servant unto another creature; but wee are so to God, and therefore wee ought both to doe all the worke wee doe for God, and also for matter of wages, to take all from him, and to depend upon his providence, so that this provision for a man is but to cast a mans self upon the *Lord*. It being not our work to provide for our selves, but the *Lords*, let us do al for him, and it belongs to him to give us wages, and he wil do it.

Quest. But may not a man in his actions have an eye to God, and himselfe also?

Answ. Mat. 6. 22. 23. For answer to this, looke to that place *Mat. 6. 22. 23. The light of the body is the eye; if therefore the eye bee single, the whole body shall be full of light.* It is *a single eye*, which lookes on a single subject, upon one object onely; and therefore then a man is said to have a single eye, when he lookes upon the Lord alone, when nothing else is made his God; hee lookes not on riches, nor nothing else as his God: and then *all the body is light*, that is, all the conversation is good, and hee sees whither hee goes; but *if the eye be evill*, that is, by the rule of opposition, if it bee double; (for that is a rule of interpreting Scripture to open the meaning of phrases by what is opposed to them,) *A double eye is a wicked eye*, that is, if it bee partly set upon GOD, partly on a mans selfe, it is wicked. And so Saint *Iames* hath it, hee calls such an one *a double minded man, who is unstable in all his wayes.* When a man hath partly

an eye to the world and himselfe, partly to GOD: hee is as one distracted betweene two wayes; hee knowes not which to take, he is *unstable* like a drunken man that staggers in all he doth, being now on one side, now for GOD: and now on another side, for himselfe: and so his *whole body is darke*, that is, his whole conversation is wicked, as being out of his way; hee sees not a right path to walke in, hee hath not a right scope whither he should tend, hee is not able to see a right object, but goes hither and thither from one thing to another, *is unstable in all his wayes.*

Object. But you will say, the holiest man that is hath some eye to himselfe in his actions.

Answ. It is one thing, when a man hath chosen the LORD as his end, and that way that leades to him though hee wavers in it, and misseth somewhat of the evenneſſe of his wayes, and hath falls in it; and another thing, to be distracted betweene two ways, sometimes choosing one way, sometimes another, as a carnall man doth. One that is resolved to goe in this way though with much unevenneſſe, may fal and have many mistakes in the way, hee may have too many lookings to himselfe, but yet hee hath chosen the LORD and followes him, and this is the difference betweene him and the other who hath two wayes and is distracted betweene them.

Whence it is that good men have an eye to themselves.

Quest. But now the maine question is, how shall wee know whether we make the Lord our utmost end or no?

How to know wee make the Lord our utmost end.

Answ. There are these rules may help you in it.

Rule 1. The utmost end gives rules to a mans whole life;

all

all other ends doe it but in particular actions, and but at such and such a time, because they are but particular ends: but the utmost end doth command all in a man, all his wayes and actions; therefore then thou makest the Lord thy utmost end, when in all thy actions whether publike or private, thou lookest to the LORD: and in whatsoever a man doth, in all those respects and relations hee stands in, whether hee bee a Magistrate or a private man, whether they bee businesses or recreations, if GOD bee a mans end, his eye will still be upon the LORD in all: Now he that doth not make GOD thus his utmost end, may find that he hath some secret by-wayes of his owne, some secret motions differing and contrary to God, wherein he goes, (as the planets that have a motion of their owne) though it is not open to the world, unknown perhaps to himselfe, or not knowne at all times: but the utmost end commands all, and leaves nothing out, but the least action is subject to it.

It rules all the life.

The utmost end limits all the meanes, and sets them their bounds, but is not bounded it selfe by any: *finis præscribit media, sed ipsi fini non præscribitur.* It sayes, thus farre you shall goe, and no further; but there are no limits set to the end it selfe: As the master-builder appoints every man his worke; and they goe so farre as he appoints them, and no further; as if health be a mans end, it sets limits to all the meanes he useth, to meat, and drink, and physicke: Looke what conduceth to that end, he takes so much, and no more. But there are no limits set to health it selfe, hee can never have too much of

Rule 2. It limits the meanes.

Simile.

health. So then consider what it is gives bounds to thy course, that thou sayest, when thou art come to such a pitch, thus farre will I goe, and no further: hee that maketh himselfe his end, will bee sure to have an holinesse of such limits as shall not lose him his great friends nor his estate; he will goe so farre till it come to hurt himselfe; himselfe being his end. Therefore hee limits his holinesse, hee stayes in such a pitch or gives over, but if God be his end, he thinkes he can never have enough of God and of holinesse, and though his actions of holines and forwardnesse therein over-runne his credit, overthrow his estate, yet hee cares not, for it is not his end to preserve himself, or that which belongs to himself.

Rule 3. By a secret sence accompanying our actions.

Thou shalt know thy utmost end, by a secret sence which accompanies every action thou doest; if thou narrowly lookest to it, for that is the difference betweene man and other creatures; that a man can looke backe to his owne actions, so that if thou wouldest aske thy heart, what is thy scope and purpose in this or that action? there is a secret sence accompanies the action, in thy heart, that would discover it. Consider therefore in any busines thou doest, why thou doest it? why thou undertakest it? why thou art at so much paines and cost in it? Aske thy heart, is it for the Lord, or for thy selfe? if that will not discover it to thee, looke to the circumstances, to the manner of doing it, as why doe I preach in such a manner, and pray in such a manner? why do I do it thus and thus, and not in a better manner?

Rule 4. By the affections.

If this will not doe it, looke to thy affections: consider

consider how thou art affected or troubled about it; when the action is done; suppose it bee a businesse that both for the matter and manner was for the Lord: but when it is done, what is it thou art grieved at? is it that thou hast got some discredit to thy selfe in the performance of it? or that God hath had no more glory by it? are thy affections troubled, that thou hast offended God in it, that something is gone from God in it, or rather that something is gone from thy self? thus by examining how thy affections are occupied about the thing when done, thou mayest discerne thy utmost end.

5 Is taken out of 2 *Phil.* 21. *I have no man like minded, for all seeke their owne, and not the things of Iesus Christ; that doth naturally take care for you.* Consider whether thou seekest thine owne things, or the things of IESUS CHRIST? and that whether naturally, as the word is there *&c.* γνησίως, that is, as his owne businesse, to seeke a mans owne, and to doe a thing naturally is made there in that place all one. Consider whether thou seekest the things of Christ as naturally as thine owne, and whether that be done or no, thou wilt find by these three things.

Rule 5. Phil. 2. 21. Whether we seek the things of Christ naturally.

First a man will goe about what hee doth willingly, when a man hath a businesse of his owne to do, he doth it willingly, and beates his head about it, and is exceeding solicitous, but when the businesse is another mans, he goes about it, it may bee, because hee sees it must bee done, and there is reason for it, but still he doth his owne in another manner; and thus willingly do the Saints doe the Lords businesse, see it in Saint *Paul*, *Rom.* 15. 20. *Yea so have I*

1 Willingly.

Rom. 15. 20.

strived to preach the Gospel, &c. the word in the original is φιλοτιμούμενος, I was ambitious to preach the Gospell: Looke what desires an ambitious man hath (and there are no desires so quick as those of ambition, such a man over-lookes all for his preferment) such desires had I to the preaching of the Gospell: The like affection hee expresseth in himselfe, 2 *Cor.* 11. 28. *Besides the things without, that which commeth on me daily, the care of all the Churches;* 2 Cor. 11. 28 *who is offended, and I burne not?*

There are three expressions shew his willingnesse and naturall affecting of the Lords businesse: First [ἐπισύστασις the *cumber*] that is, hee had (as it were) all care numbred and mustered together, and that Secondly with anxietie μερίμνα, with the same solicitude that a man hath about businesse of his owne. Thirdly sayes he, *who is offended, and I burne not?* his affections were so hot and quick, as presently if any soule were disadvantaged, if CHRIST lost any thing, hee was presently stirred and affected with griefe.

with all our might. Doest thou doe it diligently? when any thing is to bee done for the Lord Iesus, doest thou doe it with all thy might? if remisly, thou art farre from seeking the Lord: What ever a man doth for himselfe, so farre as he conceives it to be for himselfe, he will doe it diligently and with all his might, and wee are commanded to love the Lord with all our might, and there is a curse upon the contrary, *Cursed is he that doth the worke of the* LORD *negligently:* the meaning is not, cursed is he that doth the worke of the Lord weakly, and with infirmities; for then all

all the Saints should bee accurſed, but that is done negligently which is done hypocritically, and for other ends; for they are the cauſes of that negligence; to this the curſe belongs, and that juſtly: this cold, remiſſe, formall, cuſtomary performance of duties, as when we receive the Sacrament or are exerciſed in any other dutie, or in any cauſe that concernes the LORD, to goe about it coldly, is a ſigne we doe it not for the Lord.

To do Gods work negligently, what

Conſider whether thou doeſt them faithfully? for ſo a man uſeth to doe his owne buſineſſe, for no man is unfaithfull to himſelfe; to another hee may performe but eye ſervice, but not for himſelfe: now ſo to do a thing is not to reſt in the thing done, but his care will be, that it may be done effectually, ſo as to ſee the fruit and effect of it.

3 Faithfully

Queſt. And if you aske how you ſhall diſcerne you doe any thing faithfully?

Anſw. That is diſcerned by this.

When a good action is to bee done, thou careſt not ſo much that it be done, but thy ſelfe would be the doer of it, for thy credit, *&c.* as *Diotrephes*, he was a froward man, but himſelfe would doe all; but wouldeſt thou doe it, though the fame thereof were not knowne? doſt thou deſire to have it done, though another man doe it? and thinkeſt, it is no matter by whoſe hand the worke goes forward, ſo that it goes forward.

1 To doe it our ſelves.

Againe, ſecondly what doeſt thou, when there is a ſeparation made, a partition betwixt the buſineſſe of the Lord, and thine owne credit? art thou yet then as carefull? when two goe together, it is

2 To doe it when our credit is ſeparated.

not knowne who is the master of the servant of one of them that followes them both, till they part, so when thy credit and Gods glory goe together, it is not knowne for which of them thou doest it; but there are times when our owne and the Lords businesse will be separated, and then consider what thou doest, is it so, that because thou art not the first in a businesse, thou wilt doe nothing at all? or if thou shalt not bee seene in it; it is a signe thou doest it for thy selfe, and not for the Lord: when two men are to carry a beame into a house, if both strive to goe in first, they carry it in a crosse; whereas if they would bee content to come one after the other, it would go right in; so often great workes both for Church and State, might bee done that are thus hindred, or are carried crosse, because men are not willing that others should go before him.

Simile.

Consider therefore these things seriously, and bring them home to your hearts; for to what end doe we preach? that you might know these things onely, (that makes onely for your further condemnation, and you had better never to have knowne them) but wee preach them, that you might lay them to heart: take therefore some thing to consider these things, and if you have found your selves failing in this, be not yet discouraged, but labour to make your hearts perfect for time to come, thus to seeke the Lord alone.

Vse 2. Why wee should seek the Lord not our selves.

To exhort to which (which is the next use I make of it) and to quicken you to this, consider what great reason there is thou shouldest seeke the Lord Iesus, and not thy selfe. Consider what ties and

and bonds are upon thee towards him: the bargain between him and thee past.

I will aske you first whose servant art thou? and should not the servant seek the profit of his master? if a man sees a company of sheep, and he askes whose sheep are these? sayes another to him, such a mans; for he hath bought and paid for them; and hath not Christ bought thee? and besides this his first buying of thee, who gives thee thy wages, and provides for thee, meat, drinke, and cloathing? and is there not reason thou shouldest serve him alone? Then, if thou beest perfectly a servant (as thou art) thou doest wrong to the LORD, if thou doest not serve him.

1 we are his servants.

Againe secondly, I aske thee who is thy husband? Is not the Lord Iesus? and if thou beest his wife, oughtest thou not to seek his things? one that is unmaried is yet her own; but when she is maried, she is her husbands. *When there was no King in Israel, every man did what was good in his owne eyes*: and if thou had'st no husband, no King, so mightest thou; but thou art not *tui juris*, the covenant is past already, thou art not now to choose; if thou sayest no, consider that when thou wert baptized, it was *into the Name of the Lord*, and that by way of a vow, which is an invocation with a curse, that is the nature of a vow: If thou sayest yea, but I was young: then, I but since thou commest to yeares of discretion, thou hast not disclamed it, but confirmed it in the Sacrament of the Lords Supper, receiving it often, and therefore thou canst not recall it; therefore that first covenant then made, it stands good,

2 His spouse

The nature of a vow.

as

as marriages made under age, if when the parties are come to yeares, they did not disclame them they hold, and he being thy husband. Consider that as adultery is worse than fornication, the one being punisht among the Iewes with death, the other but with a pecuniary mulct; so the sins which thou committest in going after other lovers is worse then if a heathen man had committed the same: he that was circumcised, Saint *Paul* sayes, was *bound to keepe the whole Law*; and so hee that is baptized, and hath received the Lords Supper, is bound to give up himselfe to the Lord, as the Lord Christ to him and all things in him; and so the Saints of *Macedonia* did, 2 *Cor.* 8. 5. *They gave themselves up first to the Lord.*

2 Cor. 8. 5.

3 The Lord deserves it.

And if thou wert not thus bound, yet hee hath deserved it at thy hands; and both these wee find urged by the Apostle, 1 *Cor.* 1. 12. 13. *was Paul crucified for you, or were you baptized into the name of Paul?* these were men among the *Corinthians* that did not seeke Christ alone in their professing of Christ, for *one was for Paul, and another for Apollos, another for Cephas:* (but sayes the Apostle) *is Christ divided?* if Christ indeed had been divided amongst these three, they might have sought them; but Christ stands alone against them all; and therfore they were to seeke Christ alone; and he brings these two arguments for it:

2 Cor. 1. 12. 13

1 Wee are baptized into his name.

Because they were *baptized into the Name of Christ*, and not of *Paul* or any other: and secondly, was *Paul crucified for you?* that is, was not Christ crucified?

And

And secondly, how much is there in that Word [*Crucified for you?*] we are not able to search into the height, and bredth, and depth of this your engagement unto Christ. His bodily paine was the least thing in his sufferings: that of his soule was the soule of his sufferings: *My soule is heavie unto death*, sayes hee, when the pressure of his sufferings made him sweate drops of bloud in a cold night; and yet these were but the beginnings of his sorrowes which fell on him upon the crosse, when *hee cryed out, my God, my God, why hast thou forsaken mee?* Consider further the equity of it; for did not he the same for thee, which he requires of thee? for did not hee empty himselfe of that eternall glory and happinesse, which he enjoyed with his Father and might have then enjoyed? did not hee *make himselfe poore to make thee rich?* and what is it hee calls thee to deny thy selfe in? to forsake a friend or two? and to some disadvantage in thy wealth? whereas he emptied himself of all his great glory. Is hee not upon equall termes with thee, nay most unequall on his part? if hee calls thee to beare the crosse for him, did not hee beare a greater crosse for thee? Therefore sayes Christ, *Hee that forsakes not father and mother for mee, is not worthy of mee*, and not fit to come into the number of my Disciples.

2 Hee was crucified for us.

4 The equity of it.

Lastly, besides all this consider; it is best for thy selfe; which is the argument moveth men above all other: for if thou doe it not, thou shalt be damned for it; and if thou wilt, thou shalt provide for thy selfe abundantly; but *if thou wilt needs save thy life, thou shalt lose it*, if thou wilt save thy credit, liberty, thou

5 It is best for us.

thou maiest, but thou shalt goe to hell with thy liberty and credit. These are the *eye* and the *hand*, and *it is better going to heaven* without them, then to bee *throwne into hell with them*: but if thou beest content to lose all these, thou shalt gaine by it. That man that is most forward to suffer any thing for Christ and Gods cause, provides best for himselfe. *Iudas* going about to make himselfe rich, lost himselfe, it was his undoing. *Peter* and the rest left all, and gained happinesse. What was *Pauls* making, but his going from prison to prison? how did *Abraham* save his sonne, but by being content to offer him? what was it gained *Moses* so much honour, as to bee the leader of Gods people, and to be so great a Prophet, but the losing and refusing his honours and pleasures in *Ægypt*? That man that comes to resolve, I will be content to bee of no reputation, so I may seek and serve the Lord, that man is of the rising hand, it is the onely way to preferment: on the contrary, he that saith, I must and will be some body in the world, that man is in his downefall, he is ruining himselfe. *Sauls* thinking to enrich himselfe by the Cattell, was his ruine; *Ieroboam* by plots to keepe the Kingdome, lost the Kingdome, and undid himselfe.

Vse 3. Not to forget the Lord in the midst of his mercies.

Is it of so much consequence to seeke God for himselfe? then take heed of forgetting the Lord in the midst of all his mercies. It is an usuall thing, that God is hidden and covered from us in his benefits wee receive from him; and whereas they should bee as glasses and as spectacles to helpe the weakenesse of our sight of him, they prove often as

Simile.

clouds

clouds to hinder us from beholding his face. But consider, that this is the maine part of the covenant, *I will bee their God, and they shall bee my people.* And upon that tenour come in all benefits, even with himselfe; we doe not usually thinke that wee must first have the Lord himselfe; our eyes should be in the first place fixt on him, then on the mercies received from him: for *Rom.* 8. it is said, that *with him*, that is, *Christ he will give us all things.* Therefore first wee are to have him, then all things else. So 1 *Cor.* 3. *last*, *All things are yours*; but upon what ground? *for you are Christs, and Christ Gods:* wee must first have him for our husband, ere we can enjoy the advantages to be had by him. It is a common fault, that men looke to the comforts and priviledges by Christ, but not to him, he is forgotten. As when wee come to be humbled for sinne, men in the first place looke upon a promise of forgiveneſſe of sins, and say, if I can but believe my sinnes to be forgiven, and lay hold on that promise, I have enough; but Christ is forgotten by them: but this is not the method wee should take, but rather thinke, how shall I have forgiveneſſe? who gives it? who brings it? It is a dowry comes with my husband; when I have Christ once, I shall have his righteousneſſe to cloath me, 1 *Cor.* 1. 30. *Of him yee are in Christ Iesus, who of God is made to us wisedome, and righteousneſſe, sanctification and redemption.* The meaning of it is, that God the Father gives Christ to us, as a father gives his sonne, as a husband to one in marriage, and sayes, I will make him worth thus much to you, but you must have him

Rom. 8.

2 Cor. 3. uk.

2 Cor. 1. 30.

Simile.

him first; so doth God give Christ, and when wee have him, God makes him all these, *Wisedome* to you as a Prophet, *Righteousnesse* to you as a Priest, and he shall *sanctifie* you and purge you from dead workes, and he shall be your *King*, and deliver you out of the hands of all your enemies, *he shall be made sanctification and redemption to you.* Observe the phrases in Scripture, and they leade you still to his person, and doe urge upon you to make the covenant with his person. As when it is said, *in him are all the treasures of wisedome, &c.* if treasure bee hid in a Casket, you must first have the Casket, then the treasure; so if in a field, you must first *buy the* field, there is a mine will hold you digging all your life long: but you must first purchase the field, and then fall a digging *for the treasure in it*: and these are all sorts of treasures in him, *Adoption, Iustification, &c.* so *Iohn 6.* he exhorts them *to eate his flesh, and to drinke his blood*, and that should nourish them to life eternall: but before men can have spirits or strength by meate, they must have that meate it selfe, and there must be a conjunction with it, and assimilation of it to them, and of them to it, so *1 Iohn 5. 12. he that hath the Sonne, hath life.* Wee must have first the Sonne, and then wee come to have life by him; you must have these two distinct conditions (I suppose a man comming immediately out of the estate of unregeneration) hee is first to consider who Christ and God is, consider the persons of them, and so chuse them as a father and an husband to live and die with. And then secondly, he is to consider what he shall have with him, yea

The Scripture leades to Christs person.

Iohn 6.

1 Ioh. 5. 12.

to

to looke upon the benefits themselves, but chiefly to this end, and so as that they may stirre up your hearts to love him the better, and not simply as benefits only, so as to say in your hearts, though he is most beautifull in his person, and so though I had him alone, I should have an exceeding great reward of himselfe; yet withall when I consider, that all within the compasse of this world is mine, (a great dowry) that *Paul and Apollos, and all the good Ministers* that ever have beene, have beene for my sake, that whatsoever is in this life or after death is all mine, and that all these hee brings with him (all which you should looke on, as motives entirely to love him, and not as bare benefits) and say, hath not hee given me al these? sanctified me, and redeemed me and set me at liberty, when I was a bond slave of sinne and Sathan, and have I not reason to love him? this is to seek his presence. It may be though you have done the thing, yet you have not had this distinct consideration; yet use it henceforth to help you: say not, I am in misery, and there is a promise of pardon and adoption, but looke first to the Lord Iesus, go to him and take him. To convince you further of this, there is none of you but will say, I cannot be saved without an holy conversation, and what is that, but to converse with God and Christ? all converse is not with things, but persons, therefore in an holy course, all that you have to do is with the Lord himselfe, to open your hearts to him, to resort to him for counsell, to delight in him: to converse with a man is to deale with him upon all occasions; you are not only to looke un-

to

to, to be dealing with duties alone and privileges, for then with whom doe you converse? not with the LORD, but with notions, with duties and your sinnes, but your chiefe businesse is with the Lord in all these, and with these as meanes to bring you to the LORD, into his presence and unto his person: this is *to walke with* GOD as *Enoch* did, which still respects his person, for so walking with implies.

Againe, no man can bee saved without love to God, and that love must not be *amor concupiscentiæ*, but *amor amicitiæ*, a love of friendship; the one respects things, the other persons: your love must first be to the person, and then to the commodities you have by him, and the duties you are to perform to him.

Quest. But you will say, how shall we doe to bring our heart to this? this is exceeding hard: It is easie to seek the benefits come by CHRIST; self-love will cause most to doe so. Any man that needs a thing, would faine have his wants supplyed. A man that is prest with a burthen would willingly have it taken off: it is easie to have your desires quickened this way.

Answ. How to seeke the Lords Person. What therefore shall wee say, to set an edg upon your affections, to seeke the Lords person? If wee had the tongue of men and Angells, all would bee too little; therefore let us beseech the Lord, that he would be his owne spokes-man, and reveale himselfe unto us. There is no way to set our hearts a worke to seeke his face, but by seeing of him: and to helpe you to a sight of him, is not in our power, and

To see him.

and yet he uſeth to do it, whilſt we are ſpeaking of him in the miniſtery of the word. It is ſaid *Pſal.9. They that know his name, will truſt in him:* and as they will truſt in him, ſo they will *ſeeke his face.* What was the reaſon *Abraham* and *Moſes* ſought the Lord thus for himſelfe? becauſe they had ſeene his face. Thus of *Moſes* it is ſaid, hee ſpake with him *face to face.* There are two wayes to know a man; by report, or ſight, by heare-ſay, or by face, and this later way have all the Saints known him in ſome degree, and have therefore ſought him, though *Moſes* in a more particular manner; yet all ſaw him. *Benevolentia, Good will* ſayes *Ariſtotle,* may ariſe from a good report, but *Amicitia, Friendſhip* from ſight and acquaintance; that is, we may beare good-wil to one of whom we have only heard a good report, but we doe not come to love him, intirely, and as friends to him, till we have ſeene him, and doe come to know him, and be acquainted with him: Therefore though a man have a generall knowledge of him by heare-ſay, yet he will not ſeeke his face, till he have ſeene him face to face, 2 *Cor.* 3. *ult.* The Lords face appeares indeed in the word, *as in a glaſſe,* but yet till *the veile* be *taken away,* we ſee him not *face to face*; therefore in the firſt place, go to God and beſeech him, and ſay, Lord ſhew me thy face, reveale thy excellency to me, by thy ſpirit of revelation, that my heart may be ſtirred up to ſeeke thee; and will the LORD deny you this requeſt, if you do ſo? no, *No man knowes the Father but the Sonne, and hee to whom the Sonne reveales Him*; ſayes CHRIST.

Pſal. 9.

2 Cor. 3. ult.

Deſire God to ſhew his face.

Therefore goe to CHRIST and beseech him to shew you himselfe and his father. The reason we see not God as we might, or but by glimpses, is that we forget to go thus to the Son; or if we do, we seeke not earnestly. You know how hardly *Moses* did obtaine this, and you must beg hard as he did; and when you have obtained this, know you shall see wonderfull things, strange things in him, *which eye hath not seene.* There are wonderfull things to be seene in the Law, if a mans eyes be opened. *Open my eyes*, sayes *David*, *Psalm.* 119. *that I may see the wonderfull things of thy Law.* How much more wonderfull things are there to be seene in the Lord, if if he doth but reveale himselfe, and open your eys? for the Law is but an expression of him; such as is the expression of a man in a Letter or Epistle, of which we say, it is *Character animi*, it is the portraiture of a mans minde. When therefore your eyes are opened to see the Lord himselfe, you will see such things in him as will make you in love with him. What was the reason, that the Spouse in the *Canticles*, Chapter 5. was *so sicke of love*, that she could not containe her selfe? but because the Lord had taken away the veile, and shewne himselfe unto her: And so if God would take any of us here into *the Holy of holies*, and into the Presence-chamber, and open himselfe to him, then we would say as *Thomas* and *Peter* did. Now Lord we will go with thee, now Lord we will live and die with thee, and when wee lose him, wee would seeke him with the Spouse *from watch to watch*, that is, from one ordinance to another, to finde him, and never leave seeking

Cant. 5.

seeking, till we have found him, as shee did not, because shee had had a sight of him: As *Moses* could no have this knowledge of *God*, till it should please God to reveale himselfe to him; so he would not give over, he would not stirre a foote, till he did reveale himselfe to him. *Exod.* 33.13. *If I have found favour in thy sight, shew me thy glory, that I may know thee.* And so should we pray as earnestly as he: and when he hath made himselfe so knowne to us, that will draw us, and that is the drawing meant *Cant.*1.3. *Draw me, and we will runne after thee*, that is, shew thy selfe, and we will follow thee, even as straw followes the jett, or iron the load-stone; and if the Lord will but put the Adamant to the iron, we cannot choose but follow and seeke him. And God doth thus by leaving an impression of himselfe upon the heart, of the amiableness and excellencies that are in him; as when two men are linckt together, so as no consideration can part them, it is by an impression on their hearts of some excellency in each other, till which be removed, they will not leave off to love and cleave to each other: And so when this impression of Gods excellency is once stampt upon the heart, then nothing can take it off; no accident what ever is able to sever God and the heart, having once seene him: but till this bee wrought, the separation is easie, men will depart from God upon any occasion: when we are *taught of God* himselfe, we so *know him*, as it is *Ier.*31. that we seeke him earnestly, and not till then.

Exo. 33.13.

Cant.1.3.

Ier. 31.

Besides, after Gods speaking and revealing himselfe, there is something to be done likewise on

2 Grow in acquaintance with him.

your parts: grow into further acquaintance with him; which is done, partly by speaking much to him, and partly by much observing him in all his wayes. Looke upon him in all his actions and carriages, and thereby you will see how worthy he is to be beloved. Consider the first action that ever he did, making of the World: he could have enjoyed happinesse within himselfe for ever, as much as now, yet he was willing out of his goodnesse to make Men and Angells, and to provide abundantly for them, and afterwards when all mankind were at one throw lost, and he might have left us, as he left the Angells that fell without any possibility of salvation, out of his φιλανθρωπία, his love to mankind, his love to the nation, he gave his Sonne to redeeme us: and if it were but for this love to our nation, he is worthy of all love and respect from us, as he was of the Iewes, that out of his *love to their Nation built them* but one *Synagogue*: but hee hath not loved the nation only, hath he not given him, manifested, revealed him unto thee, when he hath passed by thousands? and whereas thou, if left to thy selfe, wouldest have lost the advantage of the possibility of being saved, as the most of mankind do, wouldest have been hard hearted, as millions of men are: he hath broken thy heart, and given thee Christ, and that when thou wert utterly unable so much as to beleeve in him: and since he brought thee home to his Sonne, how often hast thou been going quite away from him, and hath he not still been as a Shepheard to thee, and fetched thee in againe? thou hast plaid many a slippery tricke with him

Observe God in his wayes.

1 Creation.

2 Redemption.

3 Sanctification.

him, but he hath kept thee, and embraced thee, and *established the sure mercies of David to thee*, thinke also of his wonderfull patience, that when the eyes of his glory have beene so often and so highly provoked as they have beene day by day, yet he passeth by all and spares thee. Thinke if any one would ever have borne so much as he hath done. And add to this the consideration of his bounty added to this his patience by him, his constancy in doing thee good; though thou art uneven in thy carriages towards him, yet a continuall current of his mercy flowes in upon thee; and consider further, that if it had beene but a meere act of his will, to do thus, it had beene wonderfull; but it hath cost him deare to have the opportunity to doe it, it cost him his Sonne; and then consider the great love of his Sonne, that hee would give himselfe, and when hee was equall to his Father in glory, would yet leave all to come under the same roofe with thee; and what he hath done, if it had not beene done, thou haddest been undone for ever; and consider how often he hath stood with thee in a strait, pleaded thy case, and pacified his father for thee; and labour to bee led by all these rivers and streames of his goodnesse to that sea of his personall excellencies that are in him; and gather an *Idea* of him into your mindes out of all you have heard or seene of him; the end of all these acts of his providence, is that men might know him by all these. As when you would have a man knowne to another, you goe about to commend him to him, to describe him; it is good to do so of the Lord, to be often expressing

4 Gods patience.

5 Bounty.

6 Love of Christ.

his excellencies to others, and meditating of them our selves; it may perhaps winne others to him; however it will quicken thy selfe, and exercise thy love towards him. There is a double way of knowing things, as I told you; one by report, another by sight. Doe thou labour to know him by experience, so as to be able to say, I know him to be thus and thus, and therefore I will cleave to him.

7 Gods greatnesse.

And with all this consider his greatnesse, who it is hath done all these things for thee; the great God of heaven and earth: this sets an high price upon all he hath done for us. If a great King doth but cast his countenance upon thee, how is it prized! but that the great God should looke after such a wretch as thou art, not having any thing in thee, why he should respect thee so, how should it affect thee! and from hence also consider what he is able to doe for thee. Men know not God in his greatnesse, and therefore it is he is not sought unto. Why doe we trouble our selves so much about the creatures, feare this man and that man, and thinke a little credit or preferment a great matter? if we saw but God in his greatnesse, all these would vanish. See how the Prophet describes him, *Isay* 40. 15. when hee sayes, *all the nations are but a small thing to him*, like the few *drops of the bucket and the dust of the ballance*; put the case all the Nations of the world were for thee or against thee, who would not thinke this a great matter (as what would wee thinke if we had but one Nation against us?) yet let them be compared to the Lord; they are but as

Isay 40. 15.

dust

dust blowne away with his breath. If our eyes were but opened to see as *Gehazies* were, the host that was about him, so ours to see the Lord, we should desire him alone, and seeke him: and then a man would be ready for all varieties of changes, put him where you will, he will be content to have Gods favour whilest he lives, and heaven when he dyes, and till this be wrought he doth not seeke God with a perfect heart; till a man comes to this choyce, I have many things in the world, but *the* LORD *is my portion*, and he is my *exceeding great reward*; and I can live on him alone, it being as impossible for me to have him without comfort as to have the Sunne without light; so as whatever becomes of him, he is able to say, I have lost nothing, I am not driven out of my inheritance and portion, I have Gods presence, and that will be a direction and a protection to us in hard times, so that we may say, *The Lords Name is my strong Tower*, and though others fly to other refuges, yet *Thither fly the righteous, and are safe.* Thou must seeke Gods presence in time of peace: if thou wouldest have it for thy refuge in time of danger. Both these we may see, *Isai.* 4. the two last verses. *The Lord will create upon every place of Mount Sion, and upon her assemblies a cloud and smoake by day, and the shining of a flaming fire by night*, verse 5. that is, as the People of *Israel* comming out of *Egypt* had *a pillar of fire to guide them by night, and a cloudy pillar by day*; so God promiseth there to his people, I will walke before you, and direct your way in all your actions, in difficult cases. God guides them by an immediate

By seeking God wee shall have

Isay 4. ult.

1 His presence.

diate enlightning of his Spirit into those wayes that shall be most safe for them, 1 *Sam.* 18. 14. *The Lord was with David, and hee walked wisely*, God directed him, and was his Counsellor, when as *the Lord departed from Saul*, and he erred in all he did; As the *Israelites*, if their two pillars had beene taken away, they had beene lost in the wildernesse; So was *Saul*, when the Lord departed from him, he was as a man wildred in a darke night: whereas a godly man shall have *a voyce behinde him saying, this is the way, walke in it*; whereas if hee went another way, he should breake his necke; and what a great privilege is this?

1 Sam. 18. 14.

2 Protection.

But that is not all the benefit which the presence of God doth afford us, but it gives protection also; as that place in *Isay* shewes: for it followes, *upon all the glory shall bee a defence, and there shall be a Tabernacle for a shadow in the day time from the heate, and for a place of refuge, and for a covert from the storme and from the raine*; that is, looke what a shadow is to a poore traveller in the time of scorching heate, in those hot Countries; that will the Lords presence be to all his Saints, and it shall be *a covert also*; they shall be under it, as under a roofe, stand like one in an house dry, that looks out and sees others in a storme: as when the *Ægyptians* were beaten with haile, and perisht in it, the *Israelites* were safe.

3 Refuge in persecution.

And lastly, he will be *a refuge* to them, when they are persecuted by any, whether it be by their owne sinnes which follow them, as the avenger of bloud, or by evill men, or the power and malice *of Sathan*; if they run to him, he will be their *Asylum*, their

their Sanctuary. See this different priviledge of the Saints from others in *Mordecai* and *Haman*; both were in distresse. *Mordecai* was persecuted, he flew to the Lord by prayer, and had him for a refuge; but *Haman* had none, when he was out with the King: So both *Peter* and *Iudas* fell into sinne; but *Peter* had a refuge to fly to, even God, whom he had been formerly acquainted withall; but *Iudas* had none; and so the storme fell on him: so *Saul* being to fight with the *Philistimes* had no refuge, *God was departed from him*, and therefore he fled to a witch: but *David* when hee was in as great a streight, and *the people talkt of stoning him*, he had a refuge, *he encouraged himselfe in his God*: and therfore you find it so often repeated by him, *God is my shield, and the rocke of my defence.* In faire weather men care for no such shelter, because they thinke they need it not; but remember, a storme may come, and it is good to provide against a rainy day, 2 *Rev.* 5. when the Church *was falne from her first love*, he threatneth *to remove the Candlestick*, whereby he meanes not the ministry onely, as appeares by the last verse of the first Chapter: *The seven Candlesticks thou sawest are the seven Churches*, and therefore Captivity is thereby threatned, a removall from that Citty which was a place of ease and safety, into a barren land where they should live more hardly. And this is threatned, not because they had utterly forsaken, but were fallen from their *first love*, and some degrees of it. What cause have we then to feare? and if so, what cause is there wee should now *seek the Lords presence?* and then

Revel. 2. 5.

we

Psal. 139. we shall be sure to find him a refuge; for go whither thou wilt, *He is there. Psal. 139. Whether into the furthermost parts of the earth, or the heart of the Sea, thou art there*, sayes *David*, and as nothing is so terrible to the wicked as that; go whither they can, God is there; so nothing is more comfortable to the Godly.

Now we are come to the last condition, which the Lord requires, before he will heare prayers and forgive their sinnes, or heale the land of his people; and that is, *If my people turne from their evill wayes.* Whence you may observe this Doctrine.

Doct. 7. No interest in the promises without turning from our evill wayes. *That except a man doe turne from his evill wayes, hee can have no interest in the promises of the Gospell.* Now this poynt, as the rest, hath a double office. The one is to shut out those, to whom the promises belong not; *If you turne not from your evill wayes* your prayers shall not be heard: Another to open a doore of comfort to them that doe it, their prayers shall be heard.

2 Parts of the doctrine

1 Terrour to the wicked. But first for matter of terror to those without; and herein our method shall be, first to know what it is *to turne from our evill waies*; for when the Lord shall hang all his promises upon these conditions, we have reason to examine them narrowly. Wherfore for the conceiving of this, we must know, that every man is borne backward into the world, with his *backe turned upon God, and his face toward sinne* and hell, and so continues, till he heare some call from God to the contrary, saying, *That is not the*

way,

way, &c. So that this conversion of the soule is called *a turning*, becaus it is from one terme or object to another, that is, from sinne to righteousnesse, from Sathan to God. And becaus there are many false turnings, and many men that wheele about and never turne truly, who yet suppose that they are converted, therefore we will endeavour to open to you this true turning. Now it may be found out foure wayes. First by *the causes* of it or motives upon which. Secondly, by *the termes* from which and to which we turne. Thirdly by the *manner*. Fourthly by *the effects*.

Turning to God known by the causes, Falſe, 1 Some affliction.

First, for *the causes* of this solid, true turning, and the motives which worke upon a mans heart to turne him; you must know, that there are many things may cause a man to leave his evill ways for a while; As it may be, some present affliction, for the avoyding of which a man may seeme to turne unto God. Therefore God still complaines of the Iewes, that *they turned*, but *fainedly* unto him, and not with the whole heart, becaus *when hee slew them, then they sought to him*, and then they would turne from their evill wayes; but when they were delivered, they turned to their old *Bias* againe. So *Pharaoh*, when as he was plagued with any new Iudgement, then *hee would let the Israelites goe*, but as soone as that was off, *hee hardened his heart, and would not let them goe.*

2 Present benefit.

As also a second cause to move men to turne may be some present commodity. This doth appeare in many of those that applied themselves to Christ: some did it *for the loaves*, and some for their

their convenient living, some for the hope of an earthly Kingdome, which they thought hee would have brought; but these all left him afterwards. There bee many such false motives, but the onely true motives are taken from the apprehension of eternall life and eternall death: the conversion is not right till then, and the reason is, because all other motives may be over ballanced; But the motives of life and death cannot be over topped by any thing; If preferment be offered, or what ever the world can offer: but these exceed all that *Sathan*, or the world, or the flesh can suggest. Therefore a man is then turned, when the Lord shall enlarge his thoughts, to see the greatnesse and the vastnesse of these two; for then all those other things appeare but as Candles in the Sunshine: So that if *Sathan* come with earthly honours and pleasures in his hand, the answer will be easie, but *what are these to eternall death, and everlasting life?* and these are not thought of nor considered by carnall men: though they talke of heaven and hell, yet they see not the immense vastnesse and latitude of them, and therefore goe on so confidently, hence Christ in *Marke* 16. when he sends forth his Disciples to convert men, he bids them use these two arguments. Tell every man *if hee beleeve hee shall bee saved; if not, hee shall bee damned.* Where wee see the motives that Ministers are to use by Christs direction, are eternall life and death: And Saint *Paul* endeavouring *to convert Felix*, told him of the *Iudgement to come*, which made him *to tremble:* And *Christ told the woman of Samaria of*

True motives to turning whēce they are.

Mark 16.16

that

that water and ſpring, that flowes up to eternall life. Iohn 4.
Conſider therefore whether ever thou hadſt a true apprehenſion of theſe, without which a man cannot be throughly wrought upon; which apprehenſion if true, hath theſe conditions in it.

Firſt it muſt be an apprehenſion of them as preſent: for happily a man may have a ſlight thought of eternall life and death, he may looke upon them as things abſent and afarre off; but when they are ſet on by God, a man is purſued and brought into ſtreights by the apprehenſions of them, ſo as he hath no reſt till he be tranſlated into another condition. A carnall man on his death bed, having an actuall apprehenſion of hell as preſent, is ſtrangely affected. Now at converſion, the apprehenſion of theſe ſeizeth upon a man by a work of the Spirit, and compaſſes him about ſo, as he cannot ſhake it off, till he turnes to God. *The wiſe man ſees the plague before hand*, even as preſent: and therfore ſtayes not till it comes: but turnes in the time of youth, health and ſtrength.

Eternall life, and death how to be apprehended.

1 Preſent.

Secondly, it muſt be a *deepe, fix'd, and ſetled apprehenſion*: for ſometimes a man that ſhall never be ſaved, may be moved with the preſent apprehenſion of eternall death, and life; but it is as a ſtorme ſoone blowne over, but in him that ſhall be ſaved, it is ſet on by the *ſpirit of bondage*, and ſuch an impreſſion made, as will never out, but he ſtill remembers it; and this is that true apprehenſion which moves to repentance.

2 Deepely.

But ſome will ſay, can a man be wrought upon by the meere apprehenſions of eternall life and death,

Object.

death, to turne from his evill wayes, without an apprehenſion of ſin and grace?

Anſw. How men come to know ſinne and grace.

When a man hath a true apprehenſion of eternall *life and death*, he comes to know what *ſin and Grace* is, and never before: till a man knowes eternall death, he looks on ſin as a trifle, as a thing of nought; therefore the wiſe man ſaith, *they deſpiſe their waies*; but this apprehenſion is it, which helpes to preſent ſin in its lively colours, and ſo alſo the price of grace is then underſtood, when it is apprehended, as drawing with it everlaſting happineſſe, as the needle drawes the threed.

2 The conſideration of the terms

The ſecond thing is the conſideration of the termes, for there is no turning without going from one terme to another; and there is no true turning, except it be from Sathan, and the creature, and your owne ſelves to God. Of this you reade in *Acts* 26. 18. that *Saint Paul was ſent to open their eyes, and to turne them from darkeneſſe to light, and from the power of Sathan unto God, &c.* You ſee theſe the termes of true turning; and this is eſpecially to be marked: for if there be no more then a turning from miſery to happineſſe, it is not ſound; for if you look upon ſinne, and miſery, grace and happineſſe as in themſelves without reſpect to God, you doe but turne upon your owne hinges, as axle-trees, you goe but different wayes to the ſame center, that other wicked men goe unto, ſo long as you looke only at the miſery and the happineſſe of your ſelves alone, which is the center of all mankinde. Therefore in a true converſion, theſe motives are lookt upon in relation to God, as thus; if I follow my

Acts 26, 18.

ſelfe,

selfe and the creature, they are never able to save me; but if I apply my selfe to him that *hath the keyes of life and death*, I shall be happy in him for ever: therefore henceforth I will forsake *Satan* and every creature, and apply my selfe onely to *the Lord*. And upon this ground a man makes this resolution with himselfe, I will forsake Sathan and subject my selfe to God; for he only is the author of true happinesse: so that now God is made *a tearme*, to which thou turnest and applyest thy selfe. *Hos.7.16. They returned, but not to the most High, &c.* There is a turning made mention of, and one would thinke, in a speciall manner; for they fasted, they prayed, but this was no turning to God; and why? because yee have turned but from misery, and sought your owne happinesse, and ye *have forgotten me*, saith the Lord, who am the most High and only able to deliver and save you; and therefore their turning was counterfeir, not true; this will not hold, such will start aside like a broken bow. Hos.7.16.

Thirdly, for the manner of *turning*, as it is expresst in Scripture, you must *turne to the Lord with all your heart, and all your soule*; though it be not expresst here, yet it is to be understood, *If my people turne from their evill waies with their whole hearts*. 3 The manner of turning.

But what is this turning with a mans whole heart? *Quest.*

A man is then said *to turne with his whole heart*, when hee is fully enlightned and convinced in his understanding of the evill of a thing, and thereupon doth take a full resolution to forsake it: As if a man bee going out of the way, and another man come *Answ.* Turning with the whole heart what.

come and tell him he is not in the right way, which will leade him to his journeys end; if he be fully perſwaded of this, he will returne, and that with all his heart, as we uſe to ſay, when we doe a thing willingly: So it is here, if a man be fully perſwaded that ſinne is the cauſe of all miſery, and God of happineſſe, hee turnes to GOD with his whole heart. Now unleſſe it be with the *whole heart*, this *turning* is but *fained*; as appeares by that in *Ier.* 3. 10. *And yet for all this, her trecherous ſiſter Iudah hath not turned unto me with her whole heart, but fainedly ſaith the Lord*; which falls out, when men have ſome motives to move them, but not enow; they are not fully convinced, and ſo they turne but by halves. When therefore the illumination is perfect and full; that theſe wayes wherein he walkes will bring him to miſery, and the contrary to happines, then a man perfectly *turnes*, and with his *whole heart*: and becauſe turning thus with the *whole heart* followes full conviction, therefore the Apoſtle doth expreſſe this turning by the phraſe of opening the eyes, *Acts* 26. 18. *To open their eyes and to turne them, &c.* that is, every man goes on in his wayes of ſinning, till his eyes be opened, to ſee the thing which he ſaw not before: and GOD many times meetes men in the midſt of their wayes, and gives them ſome light and meanes, as ſome exhortations and motions to good, ſome checks for their evill wayes: and if thoſe admonitions be ſo farre effectuall, as to open their eyes, that is, to convince and perſwade them, that the way they goe in leades to eternall miſery, then doe they turne and are willing to

Jer. 3. 10.

Illumination.

Acts 26. 18.

to do it. And therefore also on the contrary, when God will not heale and convert a people, hee suffers not their eyes to be opened, as in *Esay* 16 10. *Make the heart of this people fatt, and make their eares heavie, and shut their eyes, lest they see with their eyes, and heare with their eares, and understand with their hearts, and convert to be healed.* Where we see, that the first chaine of our conversion is *the opening of the eyes*, the second chaine is *the opening of the heart*, the third is *to be converted and healed*; and the two former will draw on the last: and because the Lord is resolved not to heale them, therfore their eyes must be shut up. But at conversion mens eyes are opened to see sin comming against them, even as an enemy with a sword in his hand, and to see *the riches of the inheritance of the Saints, which neither the eys of natural men have seene, nor their eares heard, nor their hearts understood.* And then is a man turned from his evill wayes, and not before. A man goes on in a course of sinning, as *Balaam* did in his way; he met an *Angell* with a drawne sword, but saw him not at the first: so soone as his eyes were opened, there needed no more perswasions to move him to turne: So a wicked man goes on in a way, wherein hee runnes upon the swords point, and he sees it not; but when his eyes are opened to see it, then hee turnes backe, and when they are thus turning back, like *Gehazi*, 2 *Kings* 6. 15, 16, 17. who (seeing an army comming against him and his master *Elisha*) he cries out, *Alas, what shall we doe*, if we goe on? and *Elisha* answered, *feare not: for they are more that be with us then they that be with them:* and so *Gehazi saw when*

Esay 16. 10.

2 Kings 6. 15, 16, 17.

God opened his eyes: So do men when they set upon a new course, they meete with many oppositions and dangers in the way, which makes them cry, alas what shall wee doe? then God openeth their eyes, and they see also more with them then against them: they see the glorious priviledges that they have, and the strenght that they received from *God*: these things encourage them, that they goe on resolutely, because that the latter are farre greater than the former.

4 The effects of turning.

Lastly, to finde out what this true turning unto God is, we must consider the effects of it: Now a man is then turned, when he finds these three effects wrought in him.

1 Sinne is put out of possession.

First he findeth that *those evill wayes of sinne*, and those corruptions which before did dwell in his heart and had the rule there, are now put out of possession, and the contrary grace is made master of the house; so that he can say with the Apostle *Rom.*7. *It is not I, but sinne in mee*, that is, sinne sometimes was the master of the house, and that which I now call my selfe, as then *was not*, had no existence in mee; but now the case is altered, the regenerate part, that is in me is master, and though sinne thrusts in and *dwells* there also, yet it is but an intruder, no lust but is thrust out; and if it creepes in, it is by one of these wayes.

Sin crept into the regenerate.

1 As a thiefe
2 As a rebel

First, either *stealing in*, as a *thiefe*, by night, when they doe not watch and see it, or secondly it breakes in by violence, as *rebells* taking the advantage of some strange passion, so as they are not able to resist it, yet sinne dwells not there as master, for

it

it is expeld as ſoone as the rebell is found, as ſoone as ſtrength is recovered, ſo as poſſeſſion is ſtill kept by grace, that as it is ſaid of peace, *Let the peace of God rule in your hearts*, that is, though you be ready to fall out with your brethren, yet let not malice rule, but peace. Now what is ſaid of one grace, is true of all: ſo then examine thy ſelfe, how comes ſinne in into thee? comes it in by ſtealth, or by violence onely? and when it is come in, does it continue maſter? then thou art not turned to GOD: for if thou wert truly turned to God, though ſinne did creep in as a thiefe, yet thou wouldeſt not ſuffer it to take poſſeſſion of the houſe, but you would caſt it forth; and if it did breake in by violence, yet when thou hadſt recovered thy ſtrenght, when thou hadſt got the hill, that is, the upper hand, thou wouldſt keepe it under.

The ſecond effect is this, that when hee hath thruſt out ſinne, then he hates it, as *Amnon* did his ſiſter *Thamar*; he not only thruſt her out of doores, and barred the doore on her, but alſo he hated her worſe, than ever he had loved her. So a man that is turned doth hate *ſinne*, hate it as truly as ever hee did love it before. There is none but the regenerate man that hates ſin truly. Suppoſe a man hath lived a long time in ſome ſinne, it may be in drunkenneſſe, or whoredome, ſwearing, &c. hee may ſometimes thruſt it out of doores, and by a reſolution upon ſome grounds barre the doore againſt it; as when he lies on his ſicke bed, or is in ſome great affliction, but doth not hate it. 2 Hatred of ſinne.

You will ſay, how ſhall we know that? *Queſt.*

Answ. Hatred of sinne what.

Hatred is implacable, and for ever, as in a man towards Toads and Serpents, he will never be perswaded to receive it again, and to grow friends with it, but he forsakes it for ever. And againe secondly, he will never mince the matter with sinne, and say, thus farre will I lop and cut up my sinne, but hee will pluck it up by the roots: Hatred desires the utter abolition and destruction of what it hates. Thirdly, he will hate all kinds of sinnes. Sheepe hate all kind of Wolves, and the Dove all kind of Hawkes; therefore examine thy selfe by these generalls.

3 Fighting against it.

The third effect is this, *fighting against it*: The truth of turning is seene by a mans resistance all a mans life; as the Israelites were never to seeke peace with *Amalek*, but to fight against them, to seeke the destruction of them while they lived. Indeed it is true, such a man may bee foyld by a sinne, but still hee fights against it; and so wee will, if wee bee truly converted.

Difference of relapses of the godly, and others.

Therein then is the difference betweene the relapse and backsliding of the wicked, and the falling of the godly into some sinne. A Saint never gives over the warre, he never enters into league with sin. *The spirit lusteth against the flesh, Gal.* 5. that is, will be ever stirring him up against it: all the world cannot make peace, where God hath put enmity: Thou wilt never come to say, I cannot chuse, I must needs yeeld to it: but thou wilt never give over; for that is the property of one truly converted, to look on sin as an enemy, and whatsoever helpes him against sinne, he accounts his friend, as admo-

Gal. 5.

nitions

nitions and reproofes, and whatsoever helpes sinne against him hee accounts his enemy.

But you will say, if all this bee to bee done, I cannot say, I hate sinne, for it hangs on mee continually, and I finde an aptnesse to delight in it as before. *Object.*

It is true, that there is something in thee, the flesh to which sinne is as suitable as ever it was: hence the aptnes to entertain it, that is ready to become as friendly to it as ever it was. Yet againe the frame is such, as there is something in thee, namely a new creature, a new selfe, thy regenerate part, that hates sinne with a deadly hatred, yea and the flesh also which fosters it. So then this may be thy comfort that the spirit that is in thee hates sinne, at the same time, that the flesh which is in thee delights in it. *Answ.*

If this turning unto the Lord bee a condition on which all the promises are put; then it stands you upon to examine your selves, whether any way of wickednesse bee found in you; if it bee, be it greater or smaller, then you are not converted, you are still *in the bond of iniquity* (it is the Apostles phrase to *Simon Magus*; *Acts*) that is, tyed up in it as in a bond, shackled in it, as a man still in prison and bound in fetters; thou art a fettered bond slave: For when there is any way of wickednesse in thee, it so bindes the soule, that a man is not able to *runne the wayes of Gods Commandements.* Looke backe therefore upon thy former wayes, search thy heart as throughly and narrowly as they did for the leaven before the Passeover; search as it were for thy life, because if there bee a way of wickednesse, it *Use 1.* Of examination.

will coſt thee thy life. Search alſo diligently, for ſelfe-love makes it hard to find it out. This point needs application more than explication; the buſines here is more with the heart than with the head.

Enmity. Put caſe it bee a way of enmitie, having *an evill eye* toward ſuch a man, though thy enemy; if thou goe on in it, thou art in a way of wickedneſſe. It is the LORDS command, that thou ſhouldeſt *overcome evill with good*, and that thou ſhouldeſt *love thine enemies*; and therefore you are your owne utter enemies, in walking in a way of enmitie againſt others.

Evill ſpeaking. Say it bee the way of *evill ſpeaking*, which comes nigh to enmitie (and therefore I ſpeak of it in this next place) in

Tit. 3. 2. *Titus* 3. 2. *Speake evill of no man.* You muſt not ſpeake evill of any man, though he be truly wicked; for you your ſelves were ſuch, ſaith the Apoſtle, and therefore doe it not: to make a cuſtome of this; when thou haſt an opportunity, and when any man will give thee the hearing: this is a way of wickedneſſe. It is one thing to fall into it beyond a mans purpoſe, another to give a mans ſelfe liberty in it. It may bee done, for the good of the party, or when it concernes GODS glory, but not of envie. Againe, ſuppoſe it bee a way of

Idleneſſe. idleneſſe, which men of all callings are ſubject to; conſider that if thou wert free from all other ſinnes, and yet wert idle, thou art in a way of wickedneſſe. The Apoſtle ſpeakes much againſt idle perſons, as

2 Theſ. 3 10. 2 *Theſ.* 3. 10. *For even when wee were with you, this wee commanded you, that if any would not worke, neither ſhould hee eate, &c.* that is, it is ſuch a ſinne, as he is not worthy to live, that lives in it; as for ſcho-

lars

lars that are ſent hither with a price in their hands to learne the knowledge of GOD, and his true religion, for theſe to ſpend their time idly, of all other they are not worthy to live. If Saint *Paul* may be Iudge, thou canſt not be ſaved, becauſe this is a way of wickedneſſe. Art not thou the Lords ſervant? doth not he give thee thy wages? Suppoſe it not a poſitive way of ſinning in it ſelfe, yet that will follow upon it, *Omnis omiſſio fundatur in aliquo actu voluntatis affirmativo*, the reaſon why a man neglects to doe what he ſhould, is becauſe hee doth what he ſhould not: and therefore, 2 *Theſ.* 3 11. he calls thoſe idle perſons *buſie bodyes*, becauſe whilſt idle, they are buſie about ſomething elſe, as good fellowſhip, drinking, or happily recreations, which though in themſelves lawfull, yet are moſt unlawfull, when a man makes a trade of them. 2 Theſ. 3. 11

This way of idleneſſe is uſuall amongſt men, and miſſpending time is counted no ſinne, if a man have enough living but to maintaine him. But conſider how vehement the Apoſtle is againſt all ſuch, 2 *Theſ.* 3. from the fixth to the thirteenth, ſpeaking of the ſame perſons, *I command you brethren in the Name of the* LORD IESUS, *that you withdraw your ſelves from every brother that walkes diſorderly, &c.* he gives it not from himſelfe, but it is a command from Chriſt: and beſides he ſayes, he that walkes *idly* walkes *inordinately*, that is, beſides his rule, which is to be painefull in his calling; therefore he is like a ſouldier out of his ranke, a member out of joynt; yea ſaith the Apoſtle, *let him not eate.* He names a puniſhment in nature ſutable to it; as if 2 Theſ. 3. 6, 13.

he had said, nature hath taught you so much, it is a rule ingrafted in nature; and therefore you see drones cast out of the hive, and you see stones and all things that ly still continually, that they eare not as beasts doe, this is a mother sinne, it was the sinne of *Sodome*. *Salomon* often toucheth upon the sluggard, and speakes against him. As there may bee a way of wickednesse by being idle, so by minding our *earthly businesse* too much; against such the Apostle speakes, *Phil.3.19. minding earthly things: whose end is damnation*; minding, that is, being so content that they minde it continually; whereas men should bee so conversant in the world, and *use it, as if they used it not: buy and marry, as if they married not*; let it bee a by-businesse, doe it as if you did it not, and bee so diligent in them, as that the maine of our intentions bee reserved for better things, as getting of grace, &c. otherwise we forget the maine errand for which wee came into the world, to make our calling and election sure, and intend that which we shold do, but by the by. This is a fault even amongst Gods people in part, as we may see in *Martha*, *who troubled her selfe about many things, but Mary left all to heare Christ* preach; and Christ upon that occasion teacheth us, that hee makes *the better choyce*, that takes more time from his calling to bestow on better things. Marke the reasons which Christ useth, why *Mary* chose the better part. First, because this alone is needfull, that one thing necessary. There are many worldly things required to make up our content. *Thou art troubled about many things* (saith he to *Martha*) but this

Earthly mindednes.

Phil.3.19.

this one thing is ſufficient; and againe, many other things may be ſpared, but this is that *one thing neceſſary*: and againe, this one thing *ſhall not bee taken from thee*; ſhe ſhall enjoy it for ever, and it will accompany you to heaven, whereas death will ſtrip *Martha* of thoſe outward things, bring care and vexation of ſpirit, as in *Martha*, ſhee was *cumbred*, ſo that *Maries* part was the better, and let us alſo chuſe it.

Againe, there is a way of wickedneſſe which *Salomon* often toucheth upon and ſpeaketh againſt, *a falſe ballance*, whereby he meanes any kind of unjuſt dealing in trading, putting off ſlight wares with a good gloſſe, any ſuch way: ſuch an hidden myſtery of unequall gayning, it is *an abomination to the* LORD, ſaith *Salomon*. Is this the exerciſing of your callings, for the good of men? no, for the hurt of them, and the deſtruction of your owne ſoules; likewiſe if there be any ſuch ſecret way of ſinning found in thee, as the Apoſtle ſpeakes of, 1 *Theſ.* 4. 4. that *every one of you ſhould know how to poſſeſſe his veſſell in ſanctification and honour, not in the luſt of concupiſcence*; by veſſell hee meanes ſoule and body, which were made wholly *for the* LORD to put his grace into: take heede therefore of any ſuch luſt of uncleaneneſſe. The Apoſtle meanes no particular Act; therefore if there bee any ſuch ſecret way of uncleaneneſſe of what kind ſoever, thou art yet in a miſerable eſtate: for I tell thee, if thou hadſt any worke of regeneration, would it not reſiſt every kind of ſinne? if any true tenderneſſe of conſcience, thou wouldeſt be ſenſible of every way

Vnjuſt dealing.

Vncleaneneſſe. 1 Theſ. 4. 4.

of

of wickednesse; as tender flesh is of every pricke, or the eye of every mote: but you will say, the best may fall into these sinnes: *Answer*, yes, but they make not a path of them: Wicked men take their walkes in sinne, yee shall finde them there day by day; but not so with a godly man, he never drawes a course of sinne as a thread through his whole life. When there are ten thousand wayes to one place, any one is enough to leade to it; there are many wayes leade to hell, and any way of sinne leades to hell, though but one; and therefore thou belongest to Sathans division, and not to the Lord, unlesse thou canst say as Saint *Paul* and those *Corinths*, whereas *I was sometimes a blasphemer and uncleane, now I am sanctified and washed:* Thus thou must bee able to say of every evill way, or thou shalt not be saved.

Object. *Answ.* Good men may fal, but walk not in sinne.

As for the commission of sinne, so for the omission of duties, suppose it bee neglecting of GODS ordinances, as hearing the word, as it is a custome for some to bee absent, it is a monstrous thing that men should be so openly prophane, manifesting to all the world that they lie in a way of wickednesse. So for negligent performance of duties, which will come up to the same degree of guilt with sinnes of omission, and bee reckoned as if you had not done them, thou maiest have a way of wickednesse in the way of performance of duties: for GOD commandes the manner of the duty as well as the substance. A man happily will not neglect the duty, and yet negligently performes it. Now CHRIST bids us not onely to heare, but to *take heed how wee heare*

Sinnes of omission.

Negligent performance of duties.

heare, namely, in such a manner, as that we should get strength by every powerfull Sermon.

If thou findest not thy heart to be softned, which was hard before, and wrought upon, I may say thou hast not heard: So in prayer, when prayer brings not thy heart into order, which before was off the hinges, thou hast not prayed. Remember, that the manner is commanded as well as the substance. So for the communion of Saints, we are charged *not to forsake the fellowship of Saints*, therefore it is a way of wickednes not to be found amongst them: what can you say for your selves that neglect this command? how canst thou looke to have thy prayers heard, thy sinnes forgiven? So for thy speeches, they ought to be profitable, *ministring grace to the hearers*, affording not drosse, but fine silver, *Prov.* 10.20. *The tongue of the just is as choise Silver*, and this always. *Let your speech bee gracious always. Col.* 4. not only by fits. Prov.10.20. Colos.4.

So for family duties, looke, if there be no *way of wickednesse* there. *Ephes.* 6.4. *Children and servants* ought to bee *brought up in the nurture of the* LORD. This you ought to do to your servants: for when they are delivered to you, you are become as parents to them. *Deut.* 6.7. Ephes.6.4. Deut.6.7.

There is a strict command to rehearse the way of God upon all occasions. Those families wherein nothing is done for the bringing them up in the wayes of the Lord, have a way of wickednesse in them, and search it out.

I have insisted the longer upon particulars, because it is the spreading of the net that catcheth the fish

fish. Therefore Saint *Paul* condescends to particulars, whereas hee might have contented himselfe with generalls, *Rom. 1. 29. as being fild with all unrighteousnesse.* But hee adds a catalogue of many particulars; *fornication, wickednesse, covetousnesse, maliciousnes, full of envie, murther, debate,* &c. So 1 *Cor. 6. 9.* the Apostle says, *Know you not that the unrighteous shall not inherit the kingdome of God?* that might have beene enough in the generall, yet he brings in a catalogue of many particulars; *Bee not deceived, no fornicator, nor drunkard,* &c. *shall inherit the kingdome of God,* as if hee should have said, should I stay my selfe in these generall tearmes, you would be ready to shift it off, therefore I speake it of every particular course of sinning. When a man is to shoote at a multitude of birds, he puts not in one bullet only, but haile-shot, so when wee are to speake to many people, we are to make application of many particulars. *Nathan* applyed his message in particular in *David,* and if Ministers should omit it, yet the people should themselves bring generals to particulars in applying the word to themselves at home, and in applying these particulars let them consider the doctrine delivered, that if there be any of these or any other way of wickednesse in a man, hee cannot bee saved.

Rom. 1. 29.

1 Cor. 6. 9.

Simile.

And though many will bee ready to say, wee know this already, it is no newes to us; yet I feare that if the hearts of men were ransacked and searched, it would bee found they believed it not, but that they thinke they may lie in some little sinne, and yet bee saved by the mercies of God in Christ,

for

for if they thought not so, they would not bee so bold to lie in sin as they are: therfore doth the Apostle upon this occasion still put in this Caveat, *be not deceived*, as in *Ephes.* 5.6. *Let no man deceive you with vain words, because of these things commeth the wrath of God upon the children of disobedience*, as if he had said; every man is apt to think, that notwithstanding such courses of disobedience hee may bee saved, therefore take heed saies he, such advertisements as these the Apostle doth often use: As 1 *Cor.* 6.9. it is as if one should say to a traveller asking him of the way, that at such and such a place there is a by-turning, if you take not heed, if you marke it not, you may be deceived, and goe out of your way. Many have lost their wayes there. So, *bee not deceived*, saith the Apostle, it is twenty to one you will in this particular. Wee are ready to thinke God a God all of mercie, and to see the greatnesse of Gods justice requires spirituall eyes; therefore though you know this, yet consider it: there are many things which we know, and do not know them, we see and do not see them, that is, we do not consider them as wee should: and the Divell is apt for to delude us, saying, such a small sinne may stand with salvation: and therefore it is no wonder, if many erre. I may say of that man, that is fully perswaded of this, that to lie in any small sin whatsoever will condemne him, a thousand to one if that man will be turned.

Ephes. 5.6.

1 Cor. 6.9.

Yet take this in to explicate it, that notwithstanding a little swerving, a mans estate may bee good: but it is continuing in it makes it a way.

Good men may swerve

For

For if you judge a man by a ſtep or two, you will judge amiſſe of him; therefore I ſay, it muſt bee a way of wickedneſſe: the ground is, becauſe a way of wickedneſſe proceeds from the roote, from the frame of the heart, which a man will returne to againe, be it good or bad; for howſoever a godly man may be tranſported for a time, yet he returnes againe to his former courſe. On the contrary, a wicked man may bee hedged in for a piece of his way by education, ſo as hee cannot goe out: So *Ioaſh* was hedged in by *Iehoiada*, and went ſtrait on for many yeares; but conſider what way you take when you come to the lanes end, when you are your owne men, at your owne choice.

And therefore, becauſe wee are upon a point of ſalvation and damnation, wee had need diſtinguiſh exactly: And that which puts us to diſtinguiſh in this point, is that a regenerate man may have many relapſes into wayes forſaken, and wicked men may have ſtands in their evill wayes, and ſometimes turne out of them, and performe many duties, and goe farre in obedience to the Law.

Queſt. Difference of men forſaking ſin.

The queſtion is how ſhall we doe to diſtinguiſh this? it will ſerve to unmaske the one, and comfort the other.

Anſw. 1 In ſearching for ſin.

Obſerve three rules, to find the differences.

1 In regard of the ſearch made for ſinne, an upright hearted man, if there be any ambiguous caſe, in his whole life, he is willing to be informed to the full, to referre himſelfe to the word and good men, for the finding out what is right; when himſelfe doubts, hee would bee glad to bee reſolved, and would

would love him that would doe it. *Lord try mee* (ſaith *David*) *if there be any way of wickedneſſe in me*, which was a ſigne of the uprightneſſe of his heart. When the heart is not ſound, then a man is not willing to come to tryall, as *Iohn* 3.20.21. whence this difference is taken, *Every man that doth truth*, that is, up ight hearted, *comes to the light; but he that doth evill, hates the light.* The one deſires his deeds might bee brought to the light, but the other hates it, becauſe hee would not have his deeds knowne: It is ſpoken of the Phariſees, who tooke it in ſcorne to have their uprightneſſe queſtioned by our Saviour. And this is ſincerity εἰλικρίνεια, as the Apoſtle cals it, when a man is willing to have al his actions brought to the Sunne-beames, as that word implyes, that if there bee any flaw in them, they may bee diſcovered and amended; he deſires not that they may be kept in darke ſhops like bad ware, but brought to his view and diſcovery: therefore the upright delights moſt in the company of thoſe that are freeſt from his ſinne, they appeare moſt beautifull in his eyes, and hee loves a miniſtery that ſpeakes to that particular; every one is deſirous to heare evill ſpoken of his enemy, that ſinne is his greateſt enemy; therefore you could not have done *David* a better turne, than *Abigail* and *Nathan* did to tell him of his fault, or a worſe to *Amaziah* and *Ieroboam*, then the Prophets did, when they reproved them; hee that would have a building downe, is glad of thoſe that come with pickaxes, but if hee would have it ſtand, hee cannot endure any body that ſhould offer to meddle with it; ſo the ſtrong-holds of ſinne being

Ioh. 3. 20, 21

Simile.

being to be puld down, a godly man likes him that will helpe him against them, when conscience doubteth such a course is not good, which yet is ambiguous. If thou be loth to have it examined to the full, it is a signe thou hast a false heart, and art desirous to continue in it. It is a sweet morsell to thee, *Iob* 20.12. when sin is kept as an ulcer which thou wilt not have a man come nigh to, it is a signe thou lovest it, and art not turned from it.

Iob. 20.12.

2 In the ground of forsaking.

2 There is a great difference in the ground and principle of a godly mans abandoning sinne, and obeying the Law, from that which is in an unregenerate man, that is not truly turned, though he may go farre in both; for the upright hearted man hath not only some present checks, and transient resolutions to leave sinne, but there is a law stamped upon his mind, whereby to resist the law of sinne, for ever this law the other wants. *Rom.*7. 23. *I see a law in my members, warring against the law of my minde.* To a man truly converted there is a double law; the outward written in Scripture, the inward printed in his heart, which is able to guide him: Therefore sayes the Apostle, 1 *Tim.*1.8. *The law was not given for the righteous*, that is, it is not given to him, as to others; for others having no law in them, must therefore be pressed only with that without, but it is (as it were needles to the other) hee hath one in his minde continually, opposing the law of sin.

Rom.7. 23.

1 Tim.1 8.

Now because the explication of what this *law of the minde* is, will exceedingly conduce to cleare this difference the more, I will further shew what this *law of the minde* is.

It

It is an inward habit of holineſſe agreeing with the Law of God, as a picture with the prototype anſwering in every reſpect unto it. Law of the mind what.

And it is called a *Law*, becauſe it commands powerfully, as a Law which hath authority in it; effectually inclining and carrying the heart on to do what the Law without commands; and on the contrary, it doth forbid with efficacy and power the committing of ſin, and it hath this power in it, becauſe it is the very power, vertue and fruit of the reſurrection of Chriſt, and is the immediate worke of the Spirit, who is ſtronger than Satan, the world, and the fleſh. Why it is called a law

And likewiſe, becauſe as a law it rewardeth and puniſheth, refreſhing the obedient with *peace of conſcience, joy in the Holy Ghoſt*, and when a man diſobeys it, it cauſeth griefe and wounds the heart; that law in *David* ſmote him when he had numbred the people, and cauſed *Peter* to weep bitterly. And in the ſecond place it is called the law of the *minde*, becauſe though it ſanctifies the whole, yet it is moſt in the minde; as the Law of the *members* is called ſo, becauſe in a regenerate man, it is ſtrongeſt in the members, and leaſt in the minde and will. This law doth both enlighten the minde with ſaving operative knowledge of GOD and his Law, and ſtampes all the habits of grace upon his will, *Ier.* 32. 4. An unregenerate man, may through his conſcience enlightened, give a ſtop to evill courſes, but without ſuch a law as this. Why the law of the mind. Ier. 32. 4.

This being thus explained, the difference betweene a naturall conſcience enlightened and this 5 Differences between a naturall conſcience enlightned and the law of the mind

Law of the minde ſtands in theſe effects.

The firſt is taken from the phraſe it ſelf, when it is called the law of the mind: it having a differing worke upon the mind, from that which the light of conſcience hath; for the knowledge this Law ſtampes upon the mind, differs from that which is brought into the conſcience of a naturall man.

1 In the conſent. Though an unregenerate man may firſt know the Law, and 2. may conſent to it, that it is good; yet a regenerate man that hath this law of the mind goes further, and conſents to it as good for him: this is the meaning of that which the Apoſtle ſayes, verſe 15. that *hee conſents to the Law, that it is good:* Rom. 7. 15. and therefore it hath this ſame worke upon his minde, as concerning alſo that hee allowes it not, verſ. 16. that is not as good for him, *pro hic & nunc.* This the other wants for want of light, whereby the Holy Ghoſt convinceth a regenerate man, that it is beſt for him to obey the Law, at ſuch and ſuch times, in all circumſtences; and when he comes to act it upon all occaſions, by anſwering all objections; the other ſees it good in it ſelf, but not for him in ſuch and ſuch circumſtances. An envious man firſt knowes what is good, ſecondly conſents that it is excellent, but thirdly not that it is good for him; and ſo alſo though an unregenerate man allowes ſinne to be evill in it ſelfe, yet not for him in ſuch and ſuch circumſtances.

Object. But then you will object, it ſeemes then that the knowledge of a carnall man and a regenerate man differ, but in degrees, not in kind.

Anſw. The want of degrees here alters the kind, as in numbers

numbers the addition of a degree alters the *ſpecies* and kind.

This law of the mind, puts a luſting into the ſoule againſt that which is evill and to that which is good, *Gal.* 5. 17. So as he is not only ſtirred up to his duty by conſcience, but hee hath an inward inclination alſo thereunto; and ſo for ſir, this law doth put a ſtrong inclination into the faculties, which doth not onely repreſſe the outward acts, but it weakens the habits of ſinne by a contrary ingredient: but the light of conſcience, though it may weaken the act, yet not the habit, So *Gal.* 5. 24. not onely the acts are reſtrained, but the luſts are crucified, the vigour of them is abated by a contrary luſting, a luſting paſſeth through every faculty which weakens it. Now nothing is weakened, but by that which is contrary; if therefore we look to repreſſing of outward acts therein, they both agree; and againe, if wee looke to the abatement of a luſt and no more, we alſo may be deceived; but if the habit of ſinne bee weakened by a contrary luſting, then it is from Grace, and the law of the mind.

2 In the luſting. Gal. 5. 17. Gal. 5. 24.

The difference is in the willingneſſe to performe what is good, and to abſtaine from evill. *To will is preſent with me*, ſayes the Apoſtle in that ſeventh Chapter: another act of provokements of conſcience, may do what is good; but to will it, and to will it heartily with all the bent of the ſoule and the ſway of it; he is not able to ſay he doth ſo, 1 *Tim.* 1. 9. *The Law is not given to a righteous man*, that is, hee hath a Law of grace in him, that puts

3 In the willingneſſe to performe good. 1 Tim. 1. 9.

him on to good without this law; as if he had said this law without might (as it were) be spared to this man, hee being a law to himselfe, *but it is given to the unrighteous*, that is, he would doe nothing without this, he hath not in himself a strong inclination to what is good, and averseneſſe to evill, as the other hath, *Rom.* 7. 15. *I hate the evill that I doe*; hee hates the evill which the Law forbids, and longs after what the Law commands. The Law is put upon the wicked, as a restrainer to keepe him in, he lookes upon the Commandements, as chaines and shackles; but a regenerate man lookes on them, as upon girdles and garters, which gird up his loines and expedite his course the better. The Law confines a regenerate man to live in that element, where he would live; as if one should be confined to Paradise, where he would be, though there were no such law. But another man is confined by it to the place where he would not be; and to actions which hee would not doe; and therefore as *Shimei*, when hee was confined, he leapt over the hedg, comes over the pale, after profit and pleasure, and dies for it; the Law given to him hee reckoneth as a Prison; therefore examine whether there bee in thee such a constant inclination to walke in the wayes of godlineſſe, so as you could even be a law to your selves, if you are left to what the Lord hath wrought in you.

Rom. 7. 15.

4 In the power.

4. They differ in the power that accompanies this law of the minde in a regenerate man: where this Law of grace is, there is not only a knowledge of what should be done, but also there is a power goes with

with it. This Law is a Kingdome. A gouernment consists *not in word, but in power*, 1 *Cor.* 4.20. 1 *Iohn* 3.9. *he that is borne of God sinnes not, neither can he sinne, &c.* compared with that, 1 *Iohn* 12. *who is borne, not of the will of the flesh, &c. but of the will of God.* The meaning of both compared is this; a regenerate man that is borne of God, hath first such a habit as is agreeable to the will of God in all things; and this habite is as a thing innate, like naturall qualities bred and borne with us, *so that he cannot sinne*; that is, he cannot but resist and strive against it, and have in the end the victory over it; for it is a law within him which puts him on to what God wills: and secondly, not onely so, but he is borne thus, said the Apostle, that is, though *this disposition* bee infused, yet it is so riveted into him, that he can no more shake it off then a naturall disposition hee is borne with; therefore he cannot sin, that is, it cannot be he should become a sinner given up to sinne. On the contrary, naturall men wanting this law are not, nor cannot bee subject to the Law of God, because this disposition to sin is naturall to him, he is *borne of the flesh, of the will of man*; so as this Law of grace workes out all evill in the end, and if good bee to bee done, breaks through all difficulties; but corruption in the other workes out all good, and returnes to sinne, so as he sayes, I am not able to keepe the Sabbath thus, and abstaine from such and such a sin, I am so strongly inclined to it.

1 Cor. 4. 20. 1 Iohn 3. 9.

Iohn 1. 12.

5 Difference is out of the seventh verse, *not I, but sinne*, and in the last verse, *with my minde I serve*

5 It makes a change.

the Law of God, but with the flesh the law of sinne. This law of the mind makes a change in the person. Can any unregenerate man in the world say, it is not I, but sin? if he doth any thing that is good, it is not he; if he doth any thing that is evill, it is he and onely he that doth it. A regenerate man himselfe never sins, that is, whilst he is himselfe, he never yields to sin, but it is his flesh when he is not himselfe, and an unregenerate man when hee is himselfe, never yields fully to the motions of grace; but a regenerate man when ever he is himselfe, acts according to this part, hee is never otherwise overcome, but with a strong temptation, drunke and transported with passion, and when a myst is before his eyes; *I always serve in my mind the Law of God.* And therefore though hee bee overcome, yet with this difference, that he lookes upon it, as a captivity and a bondage worse then that of *Ægypt.* He doth not as that servant in the Law, hee is not willing to have *his eare boared through, and to serve that master for ever:* whereas another lookes at sinne as a liberty, and the Law of God as a restraint, and wisheth it were not, though he may accommodate himselfe by it; and though he may delight in sin for a while, yet withall hee *delights in the Law in the inward man,* and that is the more constant prevailing overcomming delight: so as consider if there bee not another delight contrary to the delighting in sinne, though at that time, when the flesh delights in sinne, it appeares not, which yet overcomes and outweares the other.

Rule 3. The manner of resisting in foure things.

3 Rule is, consider the manner of thy resisting and

and fighting against sinne; and here there are foure notable differences comes to be laid open.

The upright in heart fights against sinne with the whole frame of his heart. All the faculties *fight in their courses*, as it is said, *the Starres did against Sisera*, as first the mind, there is a μετανοία, a change of mind, in him: he hath another opinion of his sin. There is a change in judgement, he is renewed in his mind. Let a mans opinion be kept right, and how ever his passion may stirre, they will in the end vanish. Whilst a man is unregenerate, he is as *Colos.* 1. 21. ἐχθρὸς τῇ διανοίᾳ an enemy in his thoughts or reasonings, as the word translated *in their mindes* properly signifies; *but you hath hee reconciled*; and so after conversion a man is a friend in his understanding to the wayes of God, he is in his judgement reconciled to them, and become therein an enemy to the wayes of sin. The question here is not, whether thou thinkest sin evill or no, or this and that unlawfull, but whether *evill to thee, pro hic & nunc, at this and that time*, in these and these circumstances; and then comes in conscience also, and that fights against sin, which is tender and *feareth alwayes. Prov.* 28. 14. Whereas *hee that hardneth his heart falls into mischiefe*, and it is that place of conscience is it which is onely culpable of this hardnesse and tendernesse. Hee dares as well venter upon a Canons mouth as commit a sin; and though he may sometimes bee transported for a time, yet conscience fights against it. Then for the will, that fights against sin also, whilst with *David* he hath *sworne to keepe those righteous judgements*, that is, hath fixedly

1 With the whole heart

Judgement.

Col. 1. 21.

Conscience.

Pro. 28. 14.

will.

resolved against it. Lastly he resists sin in his affections, 2 *Cor.* 12. S. *Paul* prayed, and prayed earnestly, and could not be content nor make a denyall, he was so troubled. So in *David*, *Psal* 119.20. *My soule breaketh for the longing it hath to thy Judgements.* When a man *hungers and thirsts after righteousnesse*, and weepes bitterly for sin, as *Peter* did, it is a signe that his affections are stirred. Now on the contrary, in an evill man, all the faculties fight in their courses for sin. As *Ephes.* 4.18.19. *Having their understandings darkened, being alienated from the life of God, through the ignorance that is in them, because of the hardnesse of their heart: who being past feeling have given themselves over to worke all uncleanesse with greedinesse:* here you may see all the foure faculties in an ungodly man fighting for sinne.

Affections. 2 Cor. 12.

Psal. 119.20

Eph. 4.18,19

1 Their cogitations are darkened, *&c.* their understandings are for sinne, being *estranged from the wayes of God.*

2 Then secondly followes the conscience, *because of the hardnesse of their heart*, so the word signifies, their conscience being insensible of sinne admisit.

3 And then thirdly, for the will, *they have given themselves up to it*, they have taken to themselves a resolution to betray their soules to it.

4 Then fourthly, for the affections, they are said *to commit it with greedinesse, that is, with a πλεονεξια* of affections, such as is in a covetous man, who is greedy, and can never have enough, his affections are so large.

This

This is the first difference in regard of the subject.

The second difference is in respect of the object, the things they fight against; a carnall man against grosse evills; as wee see in *Herod*, when hee beheaded *Iohn*, what a contention was there in him? he was troubled about what report the people would give of it, and about the murder of one, he knew to be so holy and good a man: but a man truly regenerate, as he is enabled to see more than another, so also he fights against more. Another man sees no more but the morall evill and good, and so fights against no more; but besides this, a regenerate man sees the spirituall holinesse that is in a dutie, and lookes to the manner, as well as the matter, and hee fights against those smaller motes in the Sunne. All the carnall men in the world finde fault with strictnesse, *&c.* but another mans chiefe trouble is, that hee cannot bee strict enough. S. *Paul* was a learned man, and understood the Law of *Moses* exactly, and was not ignorant of the ten Commandements, and yet when he came to be regenerate, he saw and understood it in another manner. *I was alive once without the Law; but when the Commandement came, sin revived, and appeared*, as a monster, which before seemed but a small thing to him, *above measure sinfull*; so for good, when a man *is changed in his mind*, he discernes the whole *will of God*, that *perfect will*, *Rom.* 12.2. before, hee saw the maine duties it may bee, and the grosser evills onely.

2 Hee fights against smaller evills.

Rom. 12.2.

This is a second difference in the *Object*.

The

3 In the succesſe.

The third difference is in the ſucceſſe; the iſſue of a carnall mans reſiſtance is ſtill *deteriora ſequor*; the godly in the iſſue ſtill followes the beſt, and in the end is a conquerour; and though much aſſaulted, yet he walkes *after the Spirit*, *Rom.* 8. 1. and in the end *mortifies the deeds of the fleſh*: but a wicked man, though hee may have many good intentions, yet *walkes* as it is *Epheſ.* 4. 17. *after the vanity of his mind*, and in the end fulfills *the luſts of the fleſh*. This is Saint *Paul* his eſtate being compared in the ſeventh to the *Romans*, with 2 *Cor.* 12. though hee complaines much in both, yet *Grace ſufficient* was given him to keepe him from the Act.

Rom. 8. 1.

Epheſ. 4. 17.

Rom. 7. 2 Cor. 12.

Object. But ſome of Gods children have had the worſt in the iſſue of the combat, as *David* who fell into Adultery, Saint *Peter* into denyall of his Maſter.

Anſw. Gods children foiled in ſome particular act.

In ſome particular actions, they may bee foiled, but the combat is with the luſt, which in the end is overcome, though the actions give him a blow. Saint *Peters* luſt was feare, which made him to deny his Maſter, but in the end it was overcome, *Acts* 4. 8. whereby his boldneſſe it appeares there. So *David* had the victory over that luſt, *Pſal.* 51. how doth he hate it? and was fenced againſt it?

Acts 4. 8.

Pſalme 51.

4 Continuance.

4 Difference is in reſpect of the continuance of the combat. In the wicked it laſts but for a time, becauſe that in him which cauſeth this combat, hath no bottome; like a flower, though beautifull, yet it growes but upon a ſtalke of graſſe, and therefore ſoone withers: and the combatants failing, the combat ends. *Saul* held out a while, and carried it faire,

faire, but in the end persecuted *David*, and followed his lusts without any bridle. *Iudas* was long restrained and kept himselfe in CHRISTS family, but at last his covetousnesse overcame him, and he resolves to give up his Master to the Pharisees. *Ioash* restrained himself the greatest part of his life, whilst his Vncle lived; but two yeares before his death, he gave himselfe up to doe evill; *the Princes came and did reverence unto him*, and he yielded. So *Amaziah* after he had overcome the *Edomites*.

In a regenerate man the combatants always continue; it is an immortall seed which cannot be eradicated: therefore the combate lasteth and increaseth. There was a strife of feare in *Nicodemus*, and hee comes by night, but hee got the mastery and spake boldly for Christ. And so againe we see it in *Peter*: there was a combat in him to his death, as appeares by that which Christ tells him, *they shall carry thee whither thou wouldest not*; this was a strife in him which never ended, till he had an end himselfe in this world.

Thus you have seene the differences betweene the relapses of the godly and the wicked, by which examine your selves.

Vse 2. Other duties will not serve without turning.

If no promise belongs to any but to those that turne; then this followes, that if any have provoked the eyes of Gods glory by any sinne, let him not thinke to take up the matter by offering sacrifice, that is, by prayers, and confessions; for God requires this absolutely, *Except yee turne, I will not be mercifull*; do what you wil, humble your selves, fast, pray, seeke my face, *&c.* GOD will bee satisfied with

with nothing, unleſſe there be a real turning. Therfore let no man ſay, *I have ſinned*, and *I am ſorry*, and confeſſe it *&c.* but *I am not able to leave it*, and yet *I hope* GOD *will pardon me*. No, know that ſtoppage is no payment. God requires all this, humiliation, and theſe purpoſes, and an act of turning beſide. All is loſt labour, unleſſe there bee a divorce made from your ſinnes. Well therefore might *Daniel* ſay to *Nebuchadnezzar*, *Breake off thy ſinnes by righteouſnes, and thine iniquity by ſhewing mercy to the poore* Dan. 4. 27. *Daniel* 4. 27. *Daniel* doth not exhort *Nebuchadnezzar*, to prayer onely, *&c.* (though this is likewiſe to be done) but *to breake off his ſinnes by righteouſneſſe*, that is, whereas he was an oppreſſor, now he muſt give almes and take off their burthens, that is, take the contrary courſe: This is the counſell GOD Ioſhua 7. 8. gives to *Ioſhua*, *Ioſhua* 7. 8. when he was humbling himſelfe and praying, *Get thee up, take away the accurſed thing from among you, &c.* that is, this is not the way to faſt, (though this is to be done too) that which I moſt looke after, is taking away the evill that hath provoked mee. Though this bee a truth acknowledged, yet looke into mens hearts, there is a falſe conceit lurking there, that hearing the word, receiving the Sacrament, *&c.* is enough to ſave them. Men would thinke their eſtates abſolutely bad, if they ſhould performe none of theſe duties, and wholly neglect them: but if they come to Church, give ſome almes, *&c.* then they think that all is well. But know, that except you actually turne from all evill wayes, all theſe performances are in vaine.

And

And to convince you of this, consider, that the end of the word, conference, and Sacraments is to turne you from your evill wayes: therefore God accepts them no further then they have this effect, *Thou shalt keepe my ordinances and statutes, that thou mayest walke in my wayes, to feare me*, saith the LORD: that is the end of al ordinances and statutes; so that though there bee never so much done, yet except your lusts be mortified, and victory got over those sins which are most connaturall to you, al is lost. Againe consider, that those duties in which you trust (as we are al apt so to do,) as reading good Bookes, confessing thy sinnes, if they be rightly performed, they will worke a true change; and if they doe not, it is a signe they are but carcases not accepted; without this fruit what are they, but *bodily exercises* (though happily performed, with some intention of minde) because they *profit nothing?* 1 *Tim.* 4. 8. for the Apostle calls that, *Bodily exercise, which profiteth little*, therefore *Rom.* 2 *ult.* there is a distinction put betwixt *a Iew in spirit, and in the letter*: and so betweene a right and a false performance of the duties of the Law; the one in the letter, the other in the spirit: the one respects the outward part of the duty only, the other the inward; and if they be not inward in the spirit, and so thereby effectuall to work a general change both in their hearts and lives, *their praise may be of men*, that is, you your selves and others may thinke you good Christians, but their *praise is not of* GOD, saith the Apostle, wee are all *Gods husbandry*, the Ministers dressers of it, the ordinances are the manuring of it. Now what is the end

It is the end of Gods ordinances.

The end of duties.

1 Tim. 4. 8.

Rom. 2. ult.

end of all husbandry? is it not fruit? is it enough for the trees to say, wee have submitted our selves to all manuring, watering, &c. but wee are still as barren, or our fruit as bad as before? Mal. 3. 2. The end of CHRISTS comming is made to be as a refiner, to scoure out staines; which place being compared with that of the first of *Esay* where GOD sayes, *He abhorred their new moones and sacrifices, because their silver was become drosse*; both afford this, that the end of Christs comming, being to purge out this drosse, therefore if this be not done, all performances, new Moones, Sacrifices, &c. are in vaine. Conclude therefore that except there be an universall change, both of the object, from evill to all good, and of the subject in all the faculties, except this be wrought in you, you shal surely die for it; the LORD will not forgive you, or heare in heaven when you cry, though you shed never so many false teares.

Mal. 3. 2.

Esay 1:

Vse 3. Good purposes onely not sufficient.

If this bee the condition, upon which mercy is suspended, this also followes, that good purposes and intentions will not serve the turne: not but that these must bee precedent to every mans turning; and when they are true, they doe bring forth this effect of turning from all evill wayes whatsoever. But as there is a purpose which is true and the ground of sincerity, so there are false ones also; the true alwayes continues and brings forth constant endeavours and fruits, but the other leaves us where it findes us, and quickly dies and withers: There is so much in a carnall man as may breed good purposes, and desires and resolutions; *viz.* naturall con-

conſcience, and deſires of preſervation and ſalvation, which two put together worke ſerious purpoſes; but this being all but fleſh ſtill, is not able to worke ſo through a change; as we ſee in mooriſh ground and in a rotten fenny ſoyle, that it brings forth broad long graſſe, which ſoone withers and decayes, neither is it ſweet nor uſefull: So is it with conſcience enlightned to ſee a mans duty, and ſelfe-love, they produce good purpoſes, and in ſhew great and ſerious, but yet ſuch as the people there expreſſed, *Deut.*5.29. who purpoſed to keepe the Law: but *Oh* ſaith God, *that there were an heart to feare mee!* as if he had ſaid, the ſoyle, the ground is not good for theſe purpoſes to grow in; therefore they will ſurely wither, there wants a heart changed to afford roote to them, and to nouriſh them.

Ground of good purpoſes in carnal men.

Simile.

Deut. 5.29

The next point is gathered from the order of the words, *turning from our evill wayes* being put laſt of all theſe foure conditions, becauſe all the other doe but make way for this. All the other, prayer and humiliation, are but preparatives to this. As the end of all dreſſing and pruning of trees is the fruit, and the end of plowing and ſowing is the bringing forth of corne, ſo the end of all other duties is turning from our evill wayes, and the end is alwayes hardeſt, *omnis difficultas in ipſa ſummitate*, in the utmoſt pitch and top of the hill; this being the utmoſt of all the other is therefore the hardeſt: Therefore the Prophets urge this upon all occaſions; *if you turne, ceaſe to do evill, rend your hearts, then will I leave a bleſſing behind me.* In that this is the pin upon which all hangs and is ſuſpended; obſerve thence,

That

Doct. Turning from evill wayes difficult.

That it is a very difficult thing, to turne from a mans evill wayes.

That this is the difficultest duty of all else, wee see plaine in the *Israelites*. The *Iewes* religion was very costly, they being to kill so many Sacrifices, to keepe so many Feasts, yet they were content to doe all this, but not to turne; they would not bee brought to it, when yet to any thing else. Whence appeares this difficulty of it: their readineſſe to offer ſacrifice was alwayes acknowledged by God, when their backwardneſſe to this was ſtill complained of. Again, we ſee it in experience. Let a man who hath an evill and a wicked heart, let him bee *broken in a Morter*; lay affliction on affliction, let him bee brought to deaths doore, yet al this will not change him; nay let God worke miracles, not onely in his ſight, but upon him, yet all is not enough to turne him. As wee ſee in *Ieroboam*, there was a miracle wrought upon him, though he had his hand withered up, and was by the Prophet reproved; and his Kingdome was threatned to bee taken away from him, yet this would not worke upon him, he would not turne from his evil wayes: he found ſuch ſweetneſſe in that evill way, whereby he kept his Kingdome, and without which he thought he could not hold it, if he left that. So all the great wonders in *Egypt* would not ſoften *Pharaoh* his heart, nor make him *let the children of Iſrael goe*, becauſe he thought it was for his profit to keepe them ſtill. *The grounds of it are:*

Reaſ. 1. They are pleaſant.

Becauſe theſe evill wayes are ſo pleaſant to us, ſo ſuitable to all men, according as mens ſeverall fancies

fancies do pitch. Now it is a rule in morality, that *those things are most difficult, about which joyes and griefes are conversant*, and therfore the chief imployment and end and use of vertue, is to order them and guide them aright.

Because they are rooted in nature, and are agreeable to a mans naturall disposition; and it is hard to stop the current of nature, which way soever it rakes, especially running downe the hill: And then besides, education addes to nature, and custome is another nature, addeth strength to sinne; and Sathan addes to all these: For when lusts lie as sparkes under embers, hee blowes them up. And to all these ad the joyning of wicked men, among whom we live, and who live with us in the same courses. Therefore in *Ephes.* 2. *The course of the world, and the Prince that rules in the children of disobedience*, are made there strong and potent and efficacious workers in us: here is nothing so weake as water, yet let much water be joyned together, and nothing is stronger: so though sin were weake of it selfe (as yet it is not) yet when multitudes joyne, custome, Sathan, &c. wee are carried with the streame and croud.

Reas. 2. Agreeable to nature.

Ephes. 2.

Because every evill way in us is backt by an inward Law of the members in us, that makes it also hard. *Rom.* 7. 23. where the Apostle considering of the reason, why sinne should so prevaile and leade him captive gives this, *I see* sayes he, *another Law in my members rebelling against the law of my minde, &c.* this is given as the reason why *hee cannot do the good hee would, and why he doth the sinne he hates*. And the reason

Reas. 3. Backed by the law of the members. Rom. 7. 23.

reason why he had so much to do with it was, because it was *a law*, and it is called *a law*, *the law of sinne*, because it commands powerfully as *a law*. *A law* implies a strong commanding inclination. Lawes extort *obedience*, and will have it done; they come with authority, and will not be denyed; and so doth sin; and therefore it is hard to resist it; and forbids good to be done, and a man cannot doe it. So 2 *Pet.* 2. 14. We have it expressed, *eyes full of adultery that cannot cease from sinne*: because as a law, it is armed with punishments and rewards, this being the definition of the law; *Præceptum minus commixtum*, a naked *Præceptum* is not called a law, because it barely teacheth; but when threatnings are joyned with it, then it is called a law, and such lawes are our lusts; if we do resist them, they threaten with some evill: as when *Ahab* would have *Nabaths* Vineyard, his lust being not answered casts him upon his sicke bed, as if it meant to be revenged on him, till it were satisfied: So did *Aman* his lust also: And as it threatneth and punisheth, so it promiseth rewards, profit and pleasure, if we will obey it.

Both which argue the difficulty to resist it.

As also that it is called the law of the members, argues as much: for it is so called,

First, because it inclines not in a morall manner onely, as when a man is perswaded by reason or motives to doe any thing that is evill, but because it inclines us Physically, as nature enclines us to meate and drinke. A law so radicated in the soule, if it inclines by way of nature, as plum-

mets

mets hang upon wheeles, and makes them goe as we say, whether they will or no; and reason may be put off and denyed, but not a strong inclination of nature, that will not be got off so easily.

Because it discovers it selfe (though it be seated in the whole man) and is most operative in the sensuall part, as on the contrary the law of the minde is most exercised in the superior part, though it sanctifies the whole man. The meaning is this, it appeares in the faculties of the minde, when they are set about any action that is good, and in the relation is called *the law of the members*, because it is discerned in the use of the members, as a man that hath the palsie, it lyes undiscerned in the hand; but when he comes to use it, he findes it; so the gout, or soreneſſe or lameneſſe in the leg, though it be there, yet it is most discerned when a man goes to walke: such a lameneſſe or difficulty in our faculties appeares, when we goe about any thing that is good. 2

In the last place, this *law of the members* is said to rebell against the *law of the mind*; and if we will consider its forces in this warre, we shall find it difficult to resist and turne from them.

For first there is a strong faction of evill; many members, many lusts, legions of lusts warring; so the word implyes: it is not a μονομαχία, a single fight, but of many; there is never a good motion comes into the soule, but they give their suffrage against it, their voice against whatsoever is good; no good intention but they are ready to gainesay it; nor doe they meerely say it, and tell us they dis-

like it, but they will reaſon it out with many arguments, and they are not able onely to give a voyce againſt what is good, but likewiſe to doe ſomthing what is active. They dampe, and clogge and prohibite the ſpirit, when it is about any good; and therefore it is called fleſh, becauſe the nature of it is to dampe the ſpirit; as in the doings and proceedings of men, there often comes a prohibition from Chauncery to ſtay the proceedings at the Common law; ſo from the law of the members comes a prohibi ion often hindring us when we would pray and conferre, *&c.* As it is our part in warre to ſtop paſſages, to take up the bridges, to hinder the enemy from going whither they would, ſo doe they fight againſt us in our endeavours to doe good.

So *Galathians* 5. 17. the fleſh ſo luſts againſt the Spirit, that yee cannot doe what you would; and it not onely ſtoppes from good, but impells to what is evill; it not onely makes defenſive warre to hold its owne, but labours to gaine ground and fight, as fire fights with water, labouring to overcome grace, where it is begunne, and to aſſimilate it to it ſelfe.

And laſtly, they are able alwayes to make warre; though the victory bee gotten to day, yet luſts are ready to ſet on us to morrow. A laſt which you thought you ſhould never have heard of more, ſets on you afreſh: and though you ſtay all the motions and aſſaults the fleſh puts upon you this day; yet there is ſuch a brood, ſuch

a ſpring, that to morrow there will be new ones wil *inſtaurare aciem*, and make a new ſupply; it is ſtill recovering ſtrength and ſetting up afreſh.

All which conſidered, it appeares to be moſt difficult for unregenerate men to begin to turne; or for regenerate men to get any ground of their evill wayes.

Vſe. To put to the more ſtrength to turne from ſin.

If to turne from our evill wayes, and to reſiſt the law of the members be ſo difficult; then learne to proportion your labour to the worke; elſe the buſineſſe will not be effected. If much labour be required, and little beſtowed; then that which is beſtowed, will be loſt.

Thinke therefore with your ſelves, that if you have taken none or ſmall paines, the worke is not yet done. If any man have thought it an eaſie work, let that be enough to convince him that the worke is not yet wrought. The blunter the toole is, the more ſtrength muſt be put to it: many ſtay yet in their ſins, becauſe they have undervalued the difficulty of this worke, and have thought leſſe paines would have ſerv'd the turne. Is it eaſie to change and turne the courſe of nature? ſee it by experience; if a man have a naturall inclination, though it may be leſſe ſtirring ſometimes then other, yet it will returne againe and againe; and if thou uſeſt not as much forces againſt it, as it brings with it, thou doeſt nothing to reſiſt it. If one come againſt you with ten thouſand, and you meete him but with two thouſand, who is like to get the victory? Thou muſt not therefore ſpare any paines. *Difficilia quæ pulchra*: this is the moſt excellent thing, and

therefore the moſt difficult. Is it eaſie to build a Temple to the Lord, and to keepe it cleane and in repaire? ſee what paines Saint *Paul* tooke, 1 *Cor.* 9. the three laſt verſes, *Every man that ſtriveth, is temperate in all things; therefore I keepe under my body, and doe bring it into ſubjection:* he expreſſed it by what they did at the *Olympian Games*, who were at great paines and labours before to enable themſelves unto thoſe exerciſes.

To bring it to particulars.

Difficulty of a Chriſtian courſe

Is it not a hard thing to keepe watch and ward day and night againſt a ſpirituall enemy, to keepe up the bankes, againſt the Sea of luſts continually aſſaulting, and breaking in; to take up and to beare the daily croſſe without ſtooping, to carry the cup of proſperity without ſpilling, to climbe the hill of good duties without fainting, to abſtaine from the waters of pleaſure, when we are moſt thirſty, and they at hand, to goe againſt the crowd without ſweating, to be as an Owle among men, and to *beare the ſhame* (as it is ſaid of Chriſt) who *went out and ſuffered without the Gate*, hee bare the reproach; and to do all this continually? Theſe are no eaſie things, and yet they muſt be done; men in this caſe are like unthrifts, who complaine of poverty, and that they cannot thrive, and yet will take no paines. The ſluggard will not pull his hand out of his boſome; and men are ſluggards in matters of ſalvation. But to quicken you, conſider that this is the maine buſineſſe you came into the world to doe. And doe you thinke that a little caſt time ſpent upon it will be enough? *Matth.* 11. 13. It

13. It is ſaid, *the Kingdome of Heaven ſuffers violence, and the violent take it by force,* that is, he that would have the Kingdome of heaven muſt uſe violence to take it; violence muſt be offered to your appetites and unruly affections: he muſt keepe them under, and that *by violence*; and againe he muſt uſe *violence* in his prayers, and other holy duties, that is, he muſt wreſtle and ſtrive in them, and be fervent in them. There are ſome good duties to be done as it were *with violence.* Chriſt in that place ſhewes, that when the preaching of the Goſpell came, and the beauty of the Kingdome came to be opened to men, then they tooke it by *violence.* But who is ſo raviſhed now with thoſe priviledges, the hope of their calling, *&c.* that they ſhould thus take it *with violence*, that is, ſpare no paines? Therefore ſtirre up your ſelves, and conſider what it will coſt you. This concernes even thoſe that profeſſe the feare of *the Lord.* Looke what anger and paſſion they have beene ſubject to, they are ſubject to ſtill; looke what ſlackeneſſe they uſed in prayer, the ſame they uſe ſtill; their ancient infirmities hang upon them ſtill; they are found in the ſame path: the reaſon is, becauſe they thinke a godly courſe an eaſie thing; therefore have they taken but ſmall paines to bee freed from the bondage of their luſts, and to grow in grace. So alſo thoſe without are not content to be at the coſt and labour to begin to repent, but thinke it may be ſpared, it will be at any time ſoone done. But know beloved, it is not ſo. Take a man accuſtomed to idleneſſe, is it eaſie for him to become laborious

and diligent in his calling? ſo if there be any ill haunt, how hard is it to hinder a man from going ſtill downe the hill, to pull his feete out of the pit of uncleannenesse, ſweete gaine, or gaming, &c.

Queſt. But you will ſay, what is the labour wee muſt take? *turne from our evill wayes?*

Anſw. Directions might ſoone be given. If there be any edge ſet on your deſires, if you were once reſolved, even that reſolution is one meanes to overcome your evill wayes: but to helpe you, take theſe.

Rules of turning from ſin.

Rule 1. To ſuch as are ſtrangers from the covenant, for to thoſe I firſt ſpeake: when thou art given to evill wayes, goe not about firſt a reformation in particular, but endeavour to get a general change wrought. It is a rule in Phyſicke, that when a man hath a particular infirmity, the way to cure it, is firſt to bring the whole body into a good frame and temper, and that will worke out the diſeaſe: ſo get the utmoſt end altered. Therefore humble your ſelves, and ſeek Gods face, and leave not till ſome aſſurance of Gods favour be gotten, till a new Lord be ſet up in your hearts, a new end; till the end be changed, no good can be done. Therefore it is in vaine to go about the particulars firſt. The utmoſt end is as the Rudder to the ſhip, as the bridle to the horſe, which turnes all; going about particulars only, is as if one ſhould ſet his ſhoulder to the ſide of the ſhip, when one touch of the Rudder would doe it. Therefore *Rehoboam* 2 *Chron.* 10. 14. erred, becauſe his heart was not prepared to ſeeke the Lord; and his

his failing in that particular is ascribed to his want in the generall. *Iob* 17.9. It is said, *the righteous shall hold on his way, and he that is of pure hands shall waxe stronger and stronger:* he that hath his heart once changed, holds on; but till that is done, all is in vaine to strive with particulars. As put the case a Gardener takes paines to dresse a Thorne, it may have as much paines taken with it, in manuring and pruning it, as any plant in the garden; yet it remaines a Thorne still, for all the mouldes put to it; So though thou prayest and fastest, and humblest thy selfe, yet if thy nature be not changed, all will doe no good. Cast up a stone a thousand times, it comes downe againe, because it remaines a stone; but if it were turned into a meteor, *&c.* or the like, it would not. Therefore get a generall change of thy heart, and then a change in particular would follow.

Goe to CHRIST and beseech him to worke this chang in thee, let this be more in your practise, this wee formally confesse, that the LORD only can change us, yet it is not throughly considered. When thy nature is strongly inclined to any evill way, so as thou art almost out of hope to overcome yet goe to GOD. That place may encourage us, *Iames* 4.5,6. doe you thinke the Scripture sayes in vaine, *The spirit that is in us lusteth after envie? but he giveth more grace:* hee had told them *vers.* 1. of *lusts fighting in their members*; they might aske him how they should get the victory: true saith the Apostle, it is hard to overcome, and indeed impossible to *Rule* 2.

to nature, *the spirit that is in us lusteth after envy*, and will doe so: but consider, the Scripture offers more grace then nature is able to doe, it tells you not in vaine, that the grace therein offered is able to heale; though the disease be hereditary, and is past natures cure, yet it is not past the cure of grace, *Acts* 10.31. It is said of CHRIST, *Him hath God raised up to be a Prince and a Saviour, to give repentance to Israel, and forgivenesse of sinnes.* When lusts are too strong for a man, Christ comes as a Prince and overcomes them, for he gives repentance; and the end of his comming was not onely to give salvation, but repentance. Though Physitians could not cure *Naaman*, the Prophet could, though the Disciples could not cast out Divells, yet Christ could: And therefore say not, it is an hereditary lust, and it hung long upon me, and I have made many resolutions, and yet I cannot overcome it.

Take a man that is borne blind, hee is past all cure by man, all Physitians will give him over, and say, *he is borne blind*; yet remember that Christ did cure those that were borne blinde and lame. This course *Paul* tooke 2 *Cor.* 1.2. he had a strange lust which he could not overcome, he beseecheth the Lord to remove, *for this I besought the Lord thrise, that it might depart*, so *David* also, *Psal.* 51.10. finding the remainder of his old disease and sinfull dispositions, he goes to GOD for a new heart; when he could not make cleane his heart, he prayes to the Lord, *Create a cleane heart in me.* So he in the Gospell, *I beseech thee helpe my unbeliefe.* Thinke not that all is done, when thou hast taken up a resoluti-

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on againſt thy ſinne: to take up a reſolution, belongs to thee, but to cure it belongs alone to GOD: Goe to him therfore, for he hath undertaken *to circumciſe thy heart.* *Epheſ.3.* he having prayed *v.16. that they ſhould be ſtrengthened in the inward man, &c.* then *verſ.20.* concludes, *Now to him that is able to do exceeding abundantly above all wee are able to aske or thinke, according to the power that worketh in us, &c.* as if he had ſayd, you may finde many weakneſſes in your ſelves, and then doe as I doe for you, goe to the Lord to heale them, and know that he is able to doe above all thou canſt thinke, to ſubdue that luſt which thou thoughteſt could never have beene overcome.

But how will he do it? *According to that mighty power that worketh in us*; that power is as ſtrong as Chriſt himſelfe, for it is the power of his death, the power that raiſed him up from death to glory, able to worke out all infirmities, and to worke into you all the graces you want. Give not over therfore, have faith in the promiſes of *Sanctification*, as well as in thoſe of *Juſtification*. Is he not bound by promiſe to performe theſe to you that believe, as well as the other? Where ever God hath a mouth to ſpeake, faith hath an eare to heare, an hand to lay hold, as God ſayd to *Joſhua*, I will conquer thoſe Gyants for thee, I will pull downe thoſe walls which they ſay are built up to heaven; onely bee thou couragious, and doe but truſt mee, bee not diſcouraged upon any occaſion, give not over ſaying, it is a thing will never be done, and had not *Joſhua* truſted the Lord, he would quickly have ſet downe

downe and given over. So I say to you concerning your lusts; be couragious; and so none are but those that put their confidence in the LORD; faint not, nor be weary; doe but believe thou shalt overcome, and thou shalt see them all conquered in the end. One word of his mouth was enough to still the raging windes, and is as able to still thy lusts.

Object. But here many will be ready to object, I have striven long and praied long, and taken much paines, and I have not gotten the victory; this must necessarily be answered, for this is the case of many, and it is the scope of *Sathan* to discourage men, and therby to give over the combate.

Answ. Triall of our strife against sin. First consider, whether thy striving be right or no: for there is a false resistance of sin, and the promise is not made to that; and then no wonder if they be not performed; for example,

1 First it may be it is not the sin thou striveſt against, but the disprofit, the discredit, in thy name and estate, or sickness in thy body, that followes upon it, so as if these were removed, thou shouldest be willing enough to keepe the sin. This is not a right striving that will be accepted.

2 It may be, it is but a faint resistance, and a faint denyall doth but make the begger the more importunate. *Balaam* gave the messengers a denyall, but it was a faint one, they perceived his lingring, which made them the more importunate: It may be thou art content still to parly with sinne as *Evah* did, and so by little and little art brought to the committing of it: these faint denyalls are no denyalls, these pidling

ling companions are not to be accounted fighters against sin.

3 If thy deniall be more resolute, consider whether it be not for a fit, a flush for a good mood, he is but a cowardly enemy that for one volly of shott will give over, Sathan and our lusts are not of that disposition.

4 Consider whether thy resistance be not only against the grosse act, and not against the least inctures, the fringes and borders of sin, that doe compasse the act. These are of the same kinde with the act, though not of the same degrees: thou resistest it may be the greater acts, but admittest the lesser, some dalliance with it.

As the drunkard it may be resolves to runne no more into excesse, yet he will sit with his old companions, and be sipping, till sometimes he is overtaken. *Balaam* will go with them, but *not speake a word but what the Lord shall put into his mouth.* *The Levite would not stay all day, but yet he would be entreated to stay and eate his break-fast, and so to stay dinner, and so to stay all night.* Thus dalliance brings on adultery, and lesser sins greater; as a little thiefe let in at a window lets in the greater. If therefore you faile thus in your resistance, the promise is not made to you. Tis true, it is said, *resist the Divell, and he will fly from you*; but the resistance must be right, and not such as hath beene spoken, and that is the first answer.

Anſ. 2. Tryall of our victory over sin.

As you may be deceived in your striving against sinne, so also about the victory, and that on both sides: both by thinking you have the victory when you

you have it not, and (2) by thinking thou haſt it not when thou haſt it.

Firſt thinking thou haſt not the victory when thou haſt it; for example, when thou findeſt the ſinne ſtriven againſt, burſting and luſting more than at other times, thou therefore concludeſt, thou haſt not nor ſhalt not get the victory; when as now ſin is dying and on the looſing hand; (as on the contrary, when thou thinkeſt all at peace, thou mayeſt be fartheſt off the victory.) Conſider with thy ſelfe, doth any man but a regenerate man complaine ſo bitterly as the Apoſtle doth, *Rom.7. the good that I would do, that I do not*, or as the ſame Apoſtle complaines, 2 *Corinth.* 12. *of the thorne in the fleſh?* doe you thinke that any but a ſound hearted man, can come as he did with teares to Chriſt, that cryed out ſo to him, *Lord helpe my unbeliefe?* can any but a broken heart pray ſo earneſtly as *David, Pſal.* 51.10. *for a new and a cleane heart?* This deepe ſenſe of ſin, is an argument of our victory over it.

This complaining is a ſigne that we have the better of it: for what is the reaſon thou complaineſt thus againſt it, but becauſe thou art ſtriving againſt it? We know the mud that lyes at the bottome of the water, troubleth not the water; but when they goe about to cleanſe the ditch, then the mud riſeth and defiles it; yet then it is a purging. When one takes a fire-brand to extinguiſh it, by beating out the fire, yet then it is the ſparkes fly moſt about: When we ſtrive againſt ſinne, we feele it moſt, partly becauſe Sathan his manner is, to rend and teare, when he is going out, and it is the nature of ſin alſo ſo to

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doe, as alſo becauſe our light is encreaſed, the more grace we have, and the more we ſtrive againſt it, and therfore we ſee it more, our ſenſe of ſin gowes more exquiſite.

Againe on the other ſide thou maieſt thinke thou haſt the victory, when thou haſt it not. The ſoare may be skind over, when it is not healed at the bottome, and then no wonder, if it breake out againe: Sin may lie but aſleep when thou takeſt it for dead; therfore in our turning from our evill ways we muſt obſerve a right method. Let thy humiliation be ſound, thy faith and aſſurance perfect: when theſe precedent acts are not done as they ought, and yet thou thinkeſt thy ſin mortified, it may deceive thee; as wee ſay an error in the firſt concoction is never amended in the ſecond, nor of the ſecond in the third: So if thy humiliation hath not beene ſound, thy turning from thy evill ways cannot be through.

To anſwer this objection, conſider that thou ſtriveſt againſt even a ſpring of ſinne; if it were but to empty a ciſterne or to dry up a pond, when the worke is once done, we ſhould heare of it no more: but it is a ſpring of ſin that runnes continually; and therefore thinke not that becauſe it returnes againe, that thy former ſtriving is in vaine. As thoſe that watch over the pumpe in a Ship, though they pump out all the water to day, cannot ſay, that it will bee empty to morrow, or that yet their pumping is in vaine, becauſe it fills againe, for if they ceaſed to do it, it would ſinke the Ship; ſo it is with ſinne, eſpecially with ſome ſins: ſome are more propetly called the *Law of the members*, as being rooted in the con- *Anſ.* 3.

constitution of our bodys, in our naturall dispositi ons; and these are ready to returne againe ever and anon.

There is a great difference betweene these, and the temptations of Sathan, temptations (as blasphemous thoughts) are but as weeds throwne into the garden, and cast out againe: but these are as weeds growing in the garden that take roote there: and which though weeded out, will grow again. We must not hope or thinke to dry cleane up the spring of originall sinne, but the labour returnes upon us in a circle. As in our houses so in our hearts, we sweepe them cleane to day, and againe to morrow, for then they will be foule againe: therefore mervaile not, if you be kept in continuall labour.

Ans. 4. Why God suffers sin to remaine in his.

Againe consider this, that GOD suffers some lusts and infirmities to hang upon you to humble you; as he dealt with *Paul*: he sent that *thorne in the flesh, that he might not be exalted above measure*, but be kept little in his owne eyes: though he cures the Ague, yet hee suffers some grudgings to remaine; that though wee goe in the way of his commandements, yet that wee goe halting, that wee may remember the worke of redemption, and be sensible of his mercy in CHRIST. Likewise hee suffers such lusts to haunt us, to make us weary of this world, as Saint *Paul*, who therefore *desired to be dissolved and to be with CHRIST*; as also that wee might learne to be mercifull and charitable unto others, and to pitty them that have the like infirmities. And therfore though thou fallest, yet give not over striving. It is Satans end to have us discouraged

raged: be importunate with God, and he cannot at lenght but give thee the victory; for as CHRIST sayes, *if you aske bread, will he give you a Scorpion?* if you aske grace, will he give you up to your lusts? he will not. It is Gods manner to let his children strive, and to overcome in the end. *Iacob wrestled all night till the dawning of the day*, and then hee let him have the victory, and blest him. The Lord suffers us to strive long; but this is our comfort, that we have a promise; that if we resist the Divell, he will fly.

Object. And whereas you will say, I finde it not:

Answ. The meaning of the promise is not, as if *Sathan* should fly away as thou shouldest heare of him no more, or that thy lusts should never returne upon thee againe; but that if thou wilt be peremptory, thou shalt have the victory in that particular combate. As if when thou hast a feaver, if one comes and tells thee, take such a receipt and thou shalt bee cured; his meaning is not, that thou shalt so bee cured, as never to have Feaver againe, but that thou shalt be healed for the present: so in that particular combate, thou shalt have the victory.

Object. Oh! but I am still haunted, and I doe not overcome?

Answ. Strive constantly and conscionably, and though it doth returne againe and againe, the Lord takes notice of all thy paines and warring against it: that which he sayes to the Church *of Ephesus*, *Revel.* 2. 2. may be applied to this, *I know thy workes, and thy labour*: though thy corruptions bee too strong

Constant striving overcomes. Revel. 2. 2.

for thee ; yet if thou ſtriveſt, the LORD takes it for a victory ; thou ſhalt not bee condemned for it : give not over, but rather thinke thus ; if all this contention hath wonne ſo little ground of my luſts, where ſhould I have beene if I had not contended at all ? and therefore I muſt take yet more paines, and row harder, that at the laſt I may overcome.

And becauſe this is of generall uſe, both to regenerate and unregenerate, therefore I will goe on to adde ſome more rules and directions, wherein this paines conſiſts, which we muſt take in reſiſting ſinne.

Rule 3. A third rule or meanes wherein this labour againſt evill wayes muſt be beſtowed, is to ſtrive to take notice of all the wayes of God, whereby hee labours to turne thee from thy evill wayes, and let them not paſſe without ſome impreſſion to that purpoſe for which God intends them. God uſeth not onely his Word, but many meanes elſe, to turne men ; as by his workes, and by many paſſages of providence hee ſtrives with us, all which ſhould bee obſerved. As it may bee, ſome great croſſe upon the commiſſion of a ſinne, ſome great dangerous ſickeneſſe, though not to death ; ſometimes hee ſends great feares and terrors of conſcience upon ſome ſinne committed, ſomtimes an evill report is brought up of us ; or hee ſends friends to admoniſh us, or executes ſome Iudgement upon another for the like ſinne in our ſight. When he meets with thee ſome way or other, as he met *Balaam*, hee lookes wee ſhould underſtand ſomething by it : and

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if we neglect thoſe his dealings with us, he takes it ill at our hands, and ſo gives us up to our luſts more and more. *Dan.* 5. 22. there had beene a Iudgement brought upon *Nebuchadnezzar* in the ſight of *Belſhazzar* his Sonne, which ſhould have beene a meanes to have turned him: but *Thou Belſhazzar his Sonne haſt not humbled thy ſelfe, though thou kneweſt all this.* As if hee had ſaid, I did all this to one neare thee in thy ſight, that thou mighteſt be humbled, and turne to me. This was the caſe *of Ieroboam, 1 Kings* 13. God ſent the Prophet to him with ſignes and wonders, both in tearing the Altar and withering his hand, yet ſtill he went on. And verſe 23. it is noted and ſet downe on purpoſe by the Holy Ghoſt, that *after this Ieroboam returned not from his evill way, &c.* as if God had ſaid, I looked thou ſhould'ſt have returned upon the ſight of all theſe Iudgements, but thou wouldeſt not. So *Ieremy* 3. 8. you know that *Iſrael* was carried captive long before *Iudah. I gave Iſrael a bill of divorcement for her adultery: yet treacherous Iudah feared not*; as if he had ſaid, a Iudgement on their next neighbour ſhould have made them to have returned. Therefore doe thou think, what *the Lord* would by all ſuch paſſages of providence towards thee, which are all as warning peeces before the great army, as crackes before the fall, creveſes through which the Lord reveales himſelfe: For you muſt know, that God brings men in by his workes as well as by his word; and you may take his workes in vaine as well as his word, and to let them paſſe without profit is to

take his Name in vaine, for his Name is whatsoever hee makes himselfe knowne by: as by these acts he doth, and *God will not hold him guiltlesse that takes his Name in vaine.* GOD will utterly destroy such a man, for then there is no remedy. God cuts not his owne corne till they be ripe, and all his dealings with them tend to ripen them; nor doth hee bring wicked men to destruction till they be ripe for it, and every such passage doth ripen them. Now all men are for the most part in one of these three conditions: Some take no notice at all of such passages. God passeth by them, and is
Deut. 29.3. not seene; and it is said of *the Israelites*, *Deut.* 29. though they had seene great signes and miracles in the wilderneſſe, verse 3. yet they had not eyes to see them, nor eares to heare them, verse 4. Others though they doe take notice of them, yet the impression they leave behinde them, is but slight, and
Mark 6.52. like a light colour not well dyed, the tincture is soone worne our, *Marke* 6. 25. *for they considered not the miracle of the loaves, for the hardnesse of their hearts.* It was spoken upon occasion of their being amazed at this new miracle, Christs walking upon the water, and is as if hee had said, *if yee had considered the miracle of the loaves, you would not have wondered thus at my walking on the waters:* that had made so deepe an impression on them, as it should by reason of the hardnesse of their hearts. But you shall see the case quite otherwise in the *Iaylor*; his affrightment which *the earthquake and the opening of the prison dores* had wrought in him, passed not away as a dreame, but left such an impression

preſſion as brought him home. And ſo ſhould all ſuch paſſages worke with us: And that is the third direction.

4 Rule is not ſimply to goe about to reſiſt a ſin, and to turne from the evil of our ways, but to fil the heart with ſomething that is better; for when luſts are mortified, the ſtreame of our affections are not dryed up, but diverted; and therefore the way is not to goe about to ſtop the current of a ſinfull luſt, but to turne thy heart into another channell, ſet thy heart upon ſomething that is better: Take a crab-tree ſtocke that is ſower or bitter, the onely way to ſweeten it, is to put in a graft of another nature, which wil change it, and by little and little ſweeten the conſtitution of it. *Rule* 4.

But you will ſay, what is to be put in? *Queſt.*

I anſwer, goe not about it as a morall man, but as a Chriſtian, get Iuſtification and Sanctification. It is true, it is profitable to bee much humbled for thy ſinne, and you ought to bee ſo; yet this is not the onely way to heale it, but the heart muſt be ſtrengthened with the aſſurance of the forgiveneſſe of it. *Anſw.*

There is a double way to get the heart turned away from ſinne, the one to ſee the loathſomneſſe of that which we turne from, the other the beauty of the contrary object wee turne to. Spend not all your paines about the firſt, but do ſomething in the later; the more contrition the better. But it is not got all at once, it is more increaſed by aſſurance and hope of pardon, when a man begins *to have hope he purifies himſelfe.* So it is in all other exerciſes a Wayes to turne the heart from ſinne.

ſes; it is hope quickens our endeavours. One that is not neare a kingdome, goes not about it: but when he comes to have hopes, he begins to beſtirre himſelf, *tolle ſpem, & tolle conatum*, therefore get and encreaſe the hope of the pardon of your ſinnes. Hence the Apoſtle, *Rom.* 15. 13. prayes, *Now the God of hope fill you with al joy and peace, through believing &c.* By the words following, it appeares to bee to ſtrengthen and ſet them right concerning al their infirmities: and he points to this as one meanes, *to be fild with joy and peace in believing*; as if he had ſaid, if your hearts were full of ſpirituall joy through faith and aſſurance, your hearts would be purified, and therefore *faith* alſo is ſaid *to purifie the heart*; and beſides, when the bloud of Chriſt is applyed by faith, there goes a vertue with it. *Heb.* 9. 14. How much more ſhall the bloud of Chriſt, who through the eternall ſpirit offered up himſelfe to God, purge your conſciences from dead workes? And adde to this *ſanctification*, ſet upon that work. *Ioh.* 17. Chriſt hath prayed, that they might be preſerved from the evill of the world.

Rom. 15. 13

Heb. 9. 14.

But how ſhal that be done? *Sanctifie them through thy truth, thy word is truth*, that is, when they ſhall paſſe through this world full of evill and corruption, the way to preſerve them ſpotleſſe and untainted is, to have the heart ſanctified. When the heart is well oyled with grace, the dirt of the world falls off. This is an antidote againſt corruption. Though in your paſſage, you meete with much bad aire and infection, this will preſerve you. But then how ſhould wee bee ſanctified? *By truth*: The more truth

truth you get into your hearts, the more grace. *Grace* and *Truth* goes together, 1 *Iohn*, and came by CHRIST, who is *full of both*. Therefore 2 *Pet.3.ult.* these two are joyned, *grow in grace, and in the knowledge of Christ*. *By truth:* but what truth? *thy word is truth*. Every truth is not fit to sanctifie, as all water will not take sope to scowre, the word is that truth that doth it. *Morall truths* may doe many things in the soule, they may adorne it, but they cannot heale or purifie it. *Wash in Iordan*, saith the Prophet to leaprous *Naaman*. There is a speciall vertue in this *Iordan* to heale thee of thy leprosie, that is not in the waters of *Damascus*. You came not to the word as to a lecture of *Philosophy*, but as to that which workes wonders: the power of God goes with it. For withall marke this, that it is not the word of it self that doth it; it doth not work as Physicke that hath a vertue in it of its owne, but the LORD doth it by the word; and therefore CHRIST prayes to his father *to sanctifie them by the word*. As a man writes a letter by a pen, so the Lord sanctifies by the word. To consecrate the heart to GOD is to sanctifie it; and divine truths alone doe consecrate the heart to God, and no other. Let us therefore get much grace and truth into our hearts, assurance *of justification* and *joy in the Holy Ghost*, that by tasting of better the heart may be taken off from the pleasures of sinfull wayes; sound joy will swallow up all other joyes, the joyes of sin.

1 Iohn.

2 Pet. 3. ult.

Stirre up those graces that are in thee: for when wee exhort you to goe to God to helpe you, our meaning is not, that you should leave all the worke: *Rule* 5.

some labour is required of thee. I speake to those who have some beginnings of grace: you must stir up those graces GOD hath given you. Hence Saint *Paul* sayes, 1 *Tim.* 4. 15. neglect not the gift that was given thee, as if hee had said, *Timothy*, thou maiest doe much, if thou consider what ability thou hast received; so much spirit; so much liberty; so much regeneration, so much free will to good. So he sayes to the Church of *Philadelphia*, *Thou hast a little strength*, it is a Talent, therefore use it. Therfore also he sayes in *Iude* 20. *build up your selves, and cleanse your selves*, and many the like.

Object. But you will say, how can wee doe this, seeing it is the LORD that *workes in us the will and the deed*, and wee can doe nothing without the Spirit?

Answ. Though the Spirit doth it, yet we, in this worke are to bee agents also, *Rom.* 8. 13. *If you through the Spirit mortifie the deeds of the flesh*; as if hee had said, though you do it by the Spirit, yet do you go about it. We may do something to draw the Spirit nigher us; as we may doe something to grieve the Spirit, and to smoke him out of the house, so to please the Spirit; as wee inrend the flame of the Spirit by pure thoughts, so we put him out by foggy thoughts.

Quest. But you will aske, what it is to stirre up our graces?

Answ. 1. To stirre up grace what. Stirre up thy light, examine thy selfe of thy evill wayes, endeavour to see them clearely, and confesse them, for that is the way to forsake them, *Prov.* 28.

13.

13. and despise none of them: with that light thou hast, examine every thing what ever thou hast, the least doubt, search it out to the full. This idle speech, this jollity and vanity of conversation how little soever it seemes, as dalliance in thy thoughts and eyes, overly performance of duties.

Vse that light further to get reason against thy sinne. This is to consider a mans wayes as *David* did, to ponder the reasons. Let a man take paines with his heart from day to day, and consider what reasons there are by which a mans heart may be taken off from his sinne as against unlawfull gain, to thinke it but as stealing custome, whereby a man forfeits all the rest; that what is unlawfully gotten, is as the coale that was carried in by the Eagle into her nest with a peece of broyled flesh, which consumed her nest, young, and her selfe; and all treaties of infirmities, that what is unlawfully gotten is as a coale carried in by the Eagle into her nest, and the flesh among the rest to consume all and thy nest. Had not *Ahab* better have beene without his Vineyard? if pleasure; consider how it is but for a season, and what bitternesse it will bring in the end, and lose the joy which by farre exceeds it: if matter of vaine-glory, that all thy paines taken is lost, for it will bee all thy reward. 2

When thou hast done this; adde a third, namely *exercise*, to overcome it: as Saint *Paul* sayes to *Timothy*, *exercise thy selfe to godlinesse*. Thinke of these things, 1 *Tim.* 4. 15. if thy failing bee in good, accustome thy selfe to the duty; if in bad, disuse 3

diſuſe it, and that will exceedingly helpe thee. A Child that could not want the teat for an houre or two, yet being diſuſed and weaned a while, ſeeks not after it: and doe this againſt your boſome ſin; that ſinne that hangs on thee more then the reſt, ſingle out, and doe thus to it, as *David*, *Pſal.* 18. *kept himſelf from his iniquity.*

Pſalme 18.

Rule 6. Laſtly, obſerve the manner of their growing upon you, and how they fight for themſelves. The luſts that are in us are warring luſts, as I told you out of *Rom.* 7. and ſo Saint *Iames* tells us: and ſo in Saint *Peter*, they have a method in fighting, which obſerving, you may learne to reſiſt and prevent them.

Rom. 7.

1 Obſerve, when any affection goes beyond the bounds Chriſt hath ſet it, that then it begins to war and rebell, even as ſubjects do; when they breake their Soveraignes lawes, they begin to rebell: ſo when *Rachel* would needs have children, and no. thing would content her elſe, it was a warring luſt.

2 Obſerve the manner how they fight for themſelves: the wiles they have in warring: they endeavour to poſſeſſe the ports, the ſenſes, ſuffering no good if they can to be brought in, that may oppoſe them, and drawing in by them what may feed and ſtrengthen them, ſuch objects as may give ſupply. For when the heart within is full of adultery; the eyes is ſo alſo. They take alſo away the ſupply from the contrary ſide, cauſing us to neglect prayer and reading, and ſuch holy duties, as *the Philiſtims* diſarmed the *Iſraelites*, and *would let them have no Smith.*

They

They draw men out with traines from their forts, till they have led them into an Ambush, as *Ioshua drew the men of Ai from their Towne,* and as the fishers drive the fishes out of their corners, where they are safe, and when they are wandring in the river, take them in their nets; so doe lusts draw out from the rocke of our salvation, from our resolutions, the ordinances, and our callings, and then surprize us. They leade us into ambush by little and little; As *Peter* was drawne to deny his Master by degrees. They will also come upon us at first but with light skirmishes. Lust commeth not upon us with inticement and onsets, to great sins at first: and wee making account of little, and so being negligent, it comes upon us with the maine battaile. *David* lookes but upon *Bathsheba* at first, and then is drawne to speech with her, and then to folly. Therefore observe this, that you may be skilfull in warre, as the Athenians by reason of their neighbour enemies; and having observed this to be their manner to deale thus subtilly, as *Saul* said of *David* looke about thee, and take Saint *Peters* counsell, abstaine from them; when once an affection growes violent, meddle not with it, have nothing to doe with it; if thou dost, thou admittest an enemy into thy soule, that will betray it: as *David* when hee had such a desire to the water the Souldiers fetcht him, *he would not drink it, but powred it out upon the ground:* so if once thy mind be set upon such a sport, or company, if affections once exceede their measure, meddle not with them.

And

And then ſtand upon thy watch alſo; for though thou haſt armour on, yet if thou watcheſt not, it will doe thee no good: as *Saul* though hee was armed, yet being aſleep, *David* came and tooke his Speare away; therefore *be ſober and watch*, and that thou mayeſt not fall aſleepe, keepe thy ſelfe ſober, and endeavour to weaken that law in thy members that fights againſt you, by doing ſomething. A law not executed is antiquated, and weakened, and weares out, and cuſtome ſtrengthens a law; the leſſe obedience you yield to theſe luſts, the more you weaken them: when theſe luſts would have thee omit ſuch a duty, if thou yieldeſt to it, thou ſtrengtheneſt it; if not, thou weakeneſt it.

And againe, a law is weakened when it is not cared for: care not for their threats; and when the threatnings of a law are contemned, they loſe their force. If ſinne tell thee thou wilt loſe ſuch a friend, incurre ſuch dangers, care not; and that weakens the force of it.

And if thou canſt not doe it by reaſon, doe it by force, by a ſtrong reſolution; *reſiſtenda ſunt, non ſubtilitate, ſed impetu.* Overcome the deſires of ſinne by a contrary reſolution.

And I will be mercifull to their ſinnes, &c.

THeſe that follow here are the particular inſtances wherein hee would eſpecially heare their prayers.

If they humble themſelves and pray, whatſoever their ſinnes are, God will be mercifull unto them.

Now the reaſons why he ſayes he will be mercifull to their ſinnes (for ſo according to the former tranſlation I rather reade it.)

That the Lord hereby might take away all objections: for ſome might ſay, their ſins were exceeding great and many, and many times reiterated; why but all theſe are but fit objects for mercy, wᵗʰ triumphs over them all, as a mighty Sea ſwallowes them up as mole hills. 1

To take away that conceit, that all their humbling themſelves, and prayers, and new obedience here required, is not required as a condigne ſatisfaction for their ſins: no ſaith the Lord, I will doe it meerely out of mercy; though not without theſe, yet not for theſe. There is a ſecret popery to thinke ſomething muſt be given, ſome ſatisfaction muſt be made, as if *God* elſe would not forgive, unleſſe they ſatisfie for themſelves, *&c.* and ſo ballance their ſins. No, it is meere mercy, free forgiveneſſe. 2

To ſet an high price upon this gift, the pardon of 3

of ſinne, *I will be merciſull and forgive them.* As if he had ſaid, remember, that you are worthy to be deſtroyed, and not able to pay the leaſt farthing. But it is of my meere pitty, that thou art forgiven. So that the matter we have in hand, is a gracious promiſe of mercy and forgiveneſſe, which of all points elſe I fall moſt willingly upon, which will make men come in, if any thing will doe it. It is the proclamation of pardon, that muſt bring in pirates; when as the proclamation of rebellion drives them away. Men are more eaſily overcome with kindneſſe then with threats; it is the Goſpell melts and maketh men vile in their owne eyes.

Object. But then ſome will ſay, that it is not neceſſary, that the preaching of the Law ſhould goe before, if the Goſpell doth it.

Anſw. Yes, the preaching of the Law is notwithſtanding as a preparative. In all that are brought up in the Church, there is ſome knowledge in the Law that præcedes, but it is the Goſpell that ſoftneth the heart firſt; as ice is broken in peeces with hot water as well as with hammers, ſo is the heart with the Goſpel, as well as with the hammer of the Law, and indeed maketh that knowledge of the Law that proceeded to bee operative, and ſets it a worke: ſo as the Law in its true working cannot bee without the Goſpell, nor the Goſpell without the Law: ſo as to a perfect worke of the Goſpell the knowledge of the Law muſt precede.

Whatſoever a mans ſinnes are, if hee be truly humbled for them and forſake them, they ſhall bee forgiven him.

This

This is the maine point you may obſerve by the way, that the Goſpell was as fully preached to the *Iewes*, as to us. So you ſee it was here, they had the ſame way of being ſaved, that we have, as great mercy promiſed and diſpenſed. Onely theſe great myſteries of the Goſpell wherin grace and mercy is diſplayed, were not opened ſo to them as unto us; they had the promiſes of forgiveneſſe as fully and clearely, but knew not the grounds of them; as Chriſts incarnation, death, and reſurrection, as wee doe; nor thoſe glorious priviledges in particular wch wee have by Chriſt. For the proofe of the maine point, take that one place to make it good to you, *Eſay* 1.18. *Come now, and let us reaſon together, ſaith the* LORD: *though your ſinnes bee as ſcarlet, they ſhall be white as ſnow; though they be red as crimſon, they ſhall bee as wooll.* The Prophet had exhorted them *to learne to doe well, &c.* But the people might object: What ſhall wee bee the nearer for all this? if wee be ſuch great ſinners as you have even now declared us to bee? to prevent this the Prophet tells them, what though their ſinnes bee great and bloudie ſins, of the deepeſt dye of guilt? (there are many kinds of red, but crimſon and ſcarlet are the higheſt) yet you ſhall be as perfectly cleanſed from all your ſinnes as if you ſhould ſee ſcarlet turned as white as ſnow, or crimſon as white as wooll, and none of the former dy remaining: and when he tells this to them, marke his expreſſion, *Come, let us reaſon together*, as if he had ſaid, this is a point requires ſtrong reaſonings to perſwade you to believe it; and indeed it is a hard thing truly to believe the pardon of their

their sinnes; and the time will come when you will finde it to be so: Wee will therefore set the Lord and your consciences together, and you shall see how the Lord reasoneth for himselfe, and how he will make this good.

Wee will first prove it to you from all his attributes.

Rule 1. From God.

1 From his truth. Mica. 7. ult.

1 From his truth, *the Lord* hath said it, and this is argument enough, to perswade you: And therfore having made this promise of forgiveneſſe in the verſe before, *that hee would ſubdue their iniquities and caſt their ſinnes into the depths of the Sea, he addes, thou wilt performe the truth to Iacob, and the mercy to Abraham, which thou haſt ſworne unto our fathers from the dayes of old.* As if he had said, you must rest perſwaded of God of this: for he hath not onely promised it, but hath sworne it, and that oath not taken lately, but of old; there is an oth to it, and an old one, an oath that hath many witnesses, *Abraham* and *Iacob*, and all the fathers that have beene since: and will he not, thinke you, bee as good as his word? and that *Acts* 10. 43. *To him give all the Prophets witneſſe, that through his name, whoſoever believeth in him, ſhall receive remiſſion of ſinnes.* It is Saint *Peters* ſpeech to *Cornelius*; ſayes *Peter*, we deliver this from God to you, and not only we that are the Apoſtles ſay this, but to this truth doe all the Prophets, *Iſay*, *Ieremy*, and all the rest beare witnesse. Now when the Lord hath said such things, and made an absolute promise, he expects you should believe it. It is a greater sin then you imagine, not to lay hold upon such promises. See how *the Lord* rea-

Acts 10. 43.

sons

sons it 1 *Iohn* 5. 9. 10, 11. *If we receive the witnesse of men, the witnesse of God is greater; for this is the witnesse of God, &c. He that believeth not God, hath made him a lyar.* As if he should say, will you not believe? If a man that is of an honest disposition should promise you a thing, you would believe him: and will you not believe me? As if a man had more truth in him then I have: yea further, you make the Lord a lyar, if you believe not this his record of his Son, what is this record? why saith the Apostle, I will repeate it againe, *The Lord hath given us eternall life, and this life is in his Sonne*, that is, whosoever believes and takes CHRIST, his sinnes shall be forgiven, and he shall have life. It is the pardon that brings life to the condemned traytor. 1 Ioh. 5. 9, 10, 11.

2 But though he hath said, this is ingaged sufficiently, and this is much to helpe our faith, yet when wee shall further heare and know him to bee one of a mercifull nature and gracious disposition, wee will goe the more willingly to him. Therefore add to this, how the Lord expresseth his nature to us, *Exodus* 34. 6, 7. *The Lord God, mercifull, gracious and long suffering, and abundant in goodnesse and truth, forgiving iniquity, transgression and sinne.* As if he should have said to *Moses*, wouldest thou know the very inward disposition and frame of my soule? this is my nature, to be mercifull and gracious, *&c.* this is the *Lords Idea*, for his end here was to expresse himselfe unto us; know that this is his nature, and this will strengthen our faith in the promises, for all his promises doe but flow from this nature of his, and receive their strength therefrom, and 2 From his mercy. Exod. 34. 6, 7.

and *hee is rich in mercy, because it is his nature.*

3 From his wisedome.

3 Adde to this the attribute of his wisdome, and that will also helpe us to believe his mercies. GOD that hath made these promises is exceeding wise, and knowes with whom hee hath to doe, hee knowes, that originall corruption that is in us, and is the mother of all sinne, hee knowes our infirmities, and what is in our hearts, as hee that made us knowes what wee are, as hee that makes any thing knowes the inward frame of it. It is no strange thing for him to see us fall into sinne. Therefore *Psal.* 78.38,39. after he had spoken of those strange rebellions, of the people of *Israel* into which they fell after their comming out of *Egypt*, yet saith hee, *Hee being full of compassion, destroyed them not, but forgave their iniquity, and why? because hee remembred they were but flesh.* And indeed, one would wonder how the LORD could forgive so obstinate a people, that had such experience of his power and mercy by those great workes which he wrought afore them in bringing them out of *Egypt*, yet he did, because he remmebred and wisely considered what ingredients went to make up their natures; *hee remembred they were but flesh.* So *Psalme* 103. 13,14. the former part of that *Psalme*, is nothing else, but an expression of promises of forgivenesse, and in the 14. verse he gives this as the reason of all, *for hee knowes our frame, hee remembereth that wee are dust:* hee knowes whereof we are made, and therefore is exceeding mercifull.

Psal. 78. 38, 39.

Psal. 103. 13 14

14.

4 From his justice.

4 Whereas there is one Attribute from which you object against the pardon of their sinnes, that

the

the Lord notwithſtanding is juſt, and this terrifies you and puts you off: even from this we may fetch an argument to ſtrengthen our faith herein; for know that the Lord is therefore ready and willing to forgive, becauſe hee is juſt. 1 *Iohn* 1. 9. *If wee confeſſe our ſinnes, hee is faithfull and juſt to forgive us.* This is the ground of all our comfort, that he eis juſt and faithfull, for is he not engaged by promiſe, and is hee not faithfull to keepe his promiſe? Againe, hath hee not beene ſatisfied and paid for our ſinnes by CHRIST? and his juſtice will not ſuffer him to require a ſecond payment. It is *juſt* now with him to forgive, faithfulneſſe hath reference to his promiſes, juſtice to that bloud of CHRIST *the ranſome received, which cleanſeth us from all our ſinnes.* 1 Iohn 1. 9.

5 If all theſe will not ſerve to perſwade our hearts to believe, the Lord deſcends a little lower, and helpes us out with an argument of his readineſſe to pardon, from the conſideration of what is in our ſelves, conſider how you would deale with your children. *Pſal.* 103. 13. *Like as a father pitieth his children, ſo the Lord them that feare him.* If a child that is yours, offend you an hundred times, yet if he come in and humble himſelfe, you will pardon him: And will not God, when his people humble themſelves? Wee uſe but ſuch arguments as God himſelfe doth, and doe but ſet him and your conſciences together, to reaſon the caſe: But you will object againe, and ſay, it is poſſible for a child ſo to offend, as that a father will not nor cannot forgive him: True, but the Pſalmiſts meaning is, not as if GOD 5 From our readineſſe to forgive. Pſal. 103 13

would pardon no more, then an earthly father; but on the contrary, if you that are earthly fathers can doe so much, I that am an infinite *Lord God* and not man, can doe much more, who is Omnipotent and can doe whatsoever he will, and shews his omnipotency in pardoning. I compare with this, *Esay* 55. 9. *My thoughts are not as your thoughts.* What though your sinnes bee great and in their owne thoughts unpardonable, and you thinke them greater then can bee forgiven? but *my thoughts* sayes GOD, *are not as your thoughts*; he speakes this of pardoning; but *as the heavens are higher than the earth, so are my thoughts above your thoughts, and my waies above yours, in multiplying to pardon.* Though you could not forgive, nay though you cannot think or imagine how such transgressions should be forgiven, yet I can forgive them.

Reas. 2. From the meanes of conveying forgivenes.

A second sort of arguments is taken from the meanes and instrument by which forgivenesse is conveyed. *Wee are come to* IESUS *the Mediator of the new covenant, and to the bloud of sprinkling, which speakes better things then the bloud of Abel.* Heb. 12. 24. Hee speakes this as an encouragement to their faith, and it is as if hee had said, consider how the bloud of *Abel*, though but the bloud of a poore man, cryed so loud that it came up to heaven, that it brought down vengeance upon *Cain*, how loud then shall CHRISTS bloud speake? What is it able to procure for us? which speakes better things, that is, for mercy (which God is more ready to heare the cry for, then for vengeance) and this cry is not of the bloud of an ordinary

dinary man, as *Abel* was, but of the bloud of his owne Sonne, to which purpose compare with this that place, *Heb. 9. 14. How much more shall the bloud of Christ, who through the eternall Spirit offered up himselfe without spot to God, purge your conscience from dead workes?* As in the other place hee compares it with *Abels* bloud, so here with *the bloud of Buls and Goates*; which in the old law served by Gods appointment for *the outward purification of the flesh*, how much more, how infinitely transcendently more above our thoughts or imaginations, shall the bloud of the Sonne of God bee able to purge your consciences? wee not able to conceive, nor he to expresse; hee onely sayes, *how much more, &c.* and hee backeth it with two Reasons, which put together, shew the transcendency of that sufficiency in Christs bloud to cleanse us: the first from the eternall Spirit, whereby hee offered up himselfe; it was not the bloud or sacrifice of a meere man, but of God: which sacrifice was in it selfe without spot. Heb. 9. 14.

There are three objections wee usually make against our selves by reason of our sins. 3 Objections from our sins.

1. That they are so many.
2. So great.
3. That they are reiterated and often fallen into. Answered,

Now the sprinkling of the bloud of Christ thus offered is sufficient *to cleanse your consciences from*, and to take away all these, *Ezek. 36. 25. then will I sprinkle cleane water upon you, and yee shall bee cleane from all your filthinesse, and from all your idols will I cleanse you.* The bloud of Christ is the water there Ezek. 36. 25

meant, which *cleanseth from sinne and filthinesse*; and *from all*, though never so many; and *from filthinesse*, and *idols*, from such sinnes, though never so great. Ah! but I have also fallen often into them, *Zach.* 13. 1. His bloud is therefore compared to a *fountaine set open for sinne and for uncleannesse*; not a *cisterne*, but a *fountaine*, a continuall spring perpetually running to cleanse us; so that as there is a spring of sinne in us, so as wee are defiled againe and againe, so there is a spring of vertue in his bloud, to cleanse us, never to be dried up.

Reas. 3. From the freenesse of Gods covenant. Iohn 7. 37.

The last reason is taken from the freenesse of the covenant which God hath made with mankind, *if any man bee a thirst, yea if any man will come, let him come and drinke of the waters of life freely.* See the manner how it is set downe, *Iohn* 7. 37. *In the last day, a great day of the feast, Iesus stood and cryed, saying, if any man thirst, let him come to me and drinke:* hee makes a proclamation for all to come, as also, *Rev.* 21. 6. and 22. 17. where he makes the like generall invitation and adds, that they shall have it freely; so the tenour of the covenant runnes: that *if any thirst* (those indeed that doe not, have nothing to do with it) *let him come and take freely*; that is, I will bestow it without any other condition, *but comming*, without which no man can partake of it, and *thirsting*, without which no man will come, or prize it. Revel. 21. 6. ver. 22. 17.

The consideration of which covenant therfore should move us and helpe us to believe the truth of this point, that whatsoever our sinnes are, yet if we humble our selves, &c. they shall be pardoned.

Before

Before I come to apply this to any man; I must exclude those whom the Lord excludes, or rather who exclude themselves. Still remember what is the last letter of his name. *Exodus* 34.6. That *hee will not hold the wicked innocent.* Thou that art a carnall man, hast nothing to doe with this childrens bread; thou art a Dog: which may bee made good to thy conscience, out of 1 *Pet.* 2. *ult.* *Like the dog thou returnest to thy vomit*: For in thy sicknesse and in thy distresse didst thou not make many promises and resolutions against thy wayes and courses? and after thy recovery, didst thou not returne to them againe with as much greedinesse as ever?

vse. Who are excluded from pardon Exod. 34.6.

1 Pet. 2. ult.

2 Againe, thou art such an one as doest not thirst after these promises; carest no more for them then for thy old shooes; these *precious promises* (which as is said before) containe in them most rich and precious promises, and none shall ever obtaine them that doth not in some measure of truth prize them above all things whatsoever. Thou that never hadst thy heart broken with the apprehension of sin and *Gods* wrath canst not come to thirst after them, and so hast nothing to doe with this water of life. A man that is still whole hearted ever since hee was borne, and never affrighted with sinne and wrath, may heare these promises spoken of, but hath nothing to doe with them.

3 They that are hypocrites, are also excluded, for they are to have their portion in hell fire, and therefore whilst remaining such, have nothing to do with the promises. Now an hypocrite is one that is not willing to omit holy duties altogether, and

yet not willing to doe them throughly, one that like the Eagle soares high in faire pretences, but still hath the prey that is below in his eye, and wil stoop for it upon occasion, eying preferment, credit, riches &c. all the while: Thou mayest be white in thine owne eyes, and washt before a Communion, or so, as a Swine may bee washt as well as a Sheepe, but yet the Swinish nature remaines.

4 Or it may be thou art a wicked man.

Object. But you will say, who are those wicked men?

Answ. I will give you a description of them, which no man shall refuse, they are such as hate the *Lord*, nor can any man think much, if he be call'd a wicked man, comming within the compasse of this character; for it is the note given in the second commandement. Now when we heare this, every man will be ready to say, I hope my condition is good, I am none of them that hate the *Lord*: but know, there are many thousands that think well of themselves, who yet when it comes to the tryall will be found to hate the *Lord*. And therefore to try thee in this, give mee leave to aske thee but a few questions.

wicked men who,

Signes of such as hate God.

1 Dost thou not hate the law? dost thou not wish that the Law were not so strict, and that it gave more liberty? Let an unregenerate man try himselfe by this, and he will find such a disposition in him, that he desires that the law would give him leave to commit such and such a sin; he esteemes of the Law as a thing that is contrary to him, and therfore their complaint of godly men is, that *their wayes are contrary to ours*, in the booke of *Wisedome*. What wayes? the wayes of the law: for where is contrariety, there

is

is hatred; and if they hate the law, they hate the law-giver *God*, for the law is the expresse image of God.

2. Againe, I would aske thee, if this bee not also thy disposition, that thou hast no great delight to be where the Lord is? thou hast not any delight in holy duties, otherwise than as custome, and naturall conscience have made them familiar to thee; nor to be in the company of the Saints (for where two or three of them are, there *God* is among them) but when thou art among them, thou art as it were out of thy element; if they be such as are formall like thy selfe, thou canst away with them; but if they be holy, and the holinesse of God appeare in them, thou delightest not in them; thou couldest, it may bee, bee among the Saints, if they hold their tongues; but let God shine in them, then thou canst not indure to be there.

3 Againe, dost thou hate those that are like the Lord? for if thou dost, thou hatest the Lord himselfe: for as wee try our love to the Lord, by our love to the brethren; so our hatred also. Is there a secret dislike of them, though thou knowest not why, an antipathy, though happily thou canst not give a reason of it? It is because God hath put an enmity, and there no man can put amity: all endowments, sweetnesse of converse and disposition, eminency of parts in the Saints, will not take away the enmity that is in wicked men against them. *David* was a Poet, a souldier, a man of excellent parts, wise and valiant, yet had abundance of hatred amongst men for his goodnesse.

4 Againe, dost thou not desire that there were no

no God? Couldſt thou not bee content to live for ever in this world, ſo that thou wert happy here, and ſo there were no hell? Couldſt thou not bee content that there were no heaven, no GOD, no Iudge at the laſt? If every unregenerate man would examine himſelfe, he ſhould finde this in himſelfe. Now if any wiſh that ſuch an one were not, that he were *ſublatus de medio*, it is a ſigne he hates him: for that is the property of hatred, to deſire the utter removall of the things hated.

5 Againe, doſt thou not lie in ſome ſin which thou knoweſt is a ſinne? Now every man that lies in a ſinne, a knowne ſinne, feareth GOD as a Iudge. Let him bee a thiefe, and he will feare the Iudge, and whom a man thus feareth, hee hateth, *Quem metuunt, oderunt*, he that walkes in darkneſſe hates the light, and God who is the author of that light. Doſt thou therefore live in ſome evill way or other, wherein thou doſt allow thy ſelfe? thou haſt no intereſt in theſe promiſes: onely thoſe that claime intereſt in the promiſes, who make conſcience of all their wayes, dare not omit the leaſt duty, nor performe it ſlightly.

Laſtly, conſider, art thou not one of the fooliſh virgins, deferring repentance, not caring to provide oyle in time, but thinkeſt thou canſt do it time enough at death? and, I will come in ere I die, like *the ſluggard* in the *Proverbs*, tumbling in the bed of thy ſin ſecurely, and loath to riſe, *turning like the doore on the hinges*; but ſtill remaining upon the ſame hinges. The Lord hath ſaid, *Deut.* 29. that he will not be mercifull to ſuch a man, but his anger ſhall ſmoake againſt him. But

Deut. 29.

But you will say, what doe you preach damnation to me? will you leave us desperate?

I answer you, we preach damnation to you whilst you are in such courses, and would make you despaire of your selves, to drive you out of your selves unto Christ, and it were an houre well spent, to put you out of hope; but what? may wee have no hope left? None, in the estate you stand, but that of the hypocrite, which perisheth with him: for if thy hope were true, it would purifie thy heart, as S. *Iohn* speakes. But I may pray? But if thou continuest in thy sinnes, thy sinnes shall out cry thy prayers, and at the day of thy death, when the least interest of these promises will bee worth a world, it will bee said to thee, that thou hadst nothing to doe with them, and there was a time when God call'd upon thee, and thou wouldst not: and therefore then, though thou cry to him, God will not heare thee.

Vse 2. To Trust perfectly in Gods mercy

But if there bee any broken-hearted sinner desiring to feare the Lord, and serve him sincerely, that have this witnesse in their consciences, that though they doe not that good they would, yet they strive against all sins, allow themselves in none, whether small or great; to you I say, that of the Apostle, 1 *Pet.* 1. 13. *Trust perfectly on the grace brought unto you by the revelation of Iesus Christ*, τελείως ἐλπίσατε, trust not by halves, but trust perfectly: if I had bidden you trust in your sanctification, you might have done it imperfectly, because your sanctification is but imperfect; but seeing it is the free grace of God is brought to you as a rocke to trust and relie

1 Pet. 1. 13.

rely upon; trust perfectly upon it; commit all your waight and burthen to it; *Heb.* 6. 18. God, when hee made the covenant of grace, tooke an oath to that end, *that we might have strong consolation*; this is an argument commonly forgotten among Christians, and so they want that *strong consolation* which they might have. Do you think it a small matter, to take an oath of God partly and in any degree in vaine? *God hath sworne that you might have strong consolation*, and he would have it so strong, that when *Satan* sets upon you, it may be as a strong fortresse to hold out against all assaults; why is your faith so weake then? what are the impediments?

Impediments, to this trust. 1 Mistake in the covenant. Rom. 4. 5.

1 One is, that wee are deceived in the covenant: hath not the Lord promised *to justifie the ungodly*, and commanded us to *believe on him that justifies the ungodly? Rom.* 4. 5. and bidden us come with an empty hand? and thou commest with an handfull of humiliation, and sayest, that thou durst not come before, and now I can come better in: the more thou hast in thy hand, the lesse firme is thy hold. A man that is in danger to bee drowned, cannot take hold of a Cable cast to save his life, if hee keepes any thing in his hand, an empty hand takes the fastest hold: thy humiliation if true, will empty thee of all selfe conceit: therefore if thou through humiliation hast nothing of thine owne to trust to, thou art the fitter object for mercy. Be not alwayes poring downewards on thy sinnes, but looke up to God, *Heb.* 6. *They have strong consolation, who have fled for refuge to the hope laid before us, which hope wee have as an anker of the soule both sure*

Heb. 6. 18, 19

sure and stedfast, and which entreth into that within the vaile, Verse 18, 19. This our hope is not said to bee any thing in our selves, but is as a refuge which wee flie unto out of our selves, and is laid afore us, growes not within from what is within us, and is from above: now by hope, wee are not to understand the thing hoped for, or the grace of hope in us, but that sure promise of God ratified by an oath; this is the object of our hope, and so call'd *our hope*, that is it which is our refuge, and which is laid afore us, and proceeds from Gods owne breast and nature; which if we anchor upon, wee shall have strong consolation, both for sureness of not failing us, and for steadiness establishing our hearts; but whilst we flie for refuge to any thing in our selves, or cast anchor upon it, we are tossed with every wave.

2 Our daily infirmities, they also are a great impediment. A man thinkes, if I had faith, that would so purifie my heart, as I should not fall thus oft as I doe; which whilst I doe, how can I have such strong consolation? for this I say to all upright hearted Christians, that their infirmities should not dishearten their faith and consolation, but they should rather labour to strengthen their sanctification. Say with thy selfe, because my sins are and have been greater than other mens, therefore I will labour more for sanctification hereafter, I will love more than others, and be more serviceable for the time to come; but say not, therefore I will doubt or despaire of Gods mercy.

2 Daily infirmities.

3. Hinderance to their laying hold of the promises

3 Supposed want of humiliation.

miſes of forgiveneſſe, is a conceit of their want of humiliation, as if they were not humbled enough; but if it bee ſo much as brings thee home to Chriſt, if thou thirſt for Chriſt, ſo as nothing will content thee till thou haſt him; feare not to lay hold, this is enough, ſtand not upon the meaſure.

4 Want of prayer for pardon.

Laſtly, it may bee thou haſt not prayed enough for aſſurance of forgiveneſſe, and therefore wanteſt it. It is here put in as a condition, *if my people pray*, and among other things for this, to forgive your ſinnes, and to give them the aſſurance of it. All the arguments in the world cannot perſwade the heart of this, nothing but the ſpirit of adoption; and can ſo great a mercy be obtained without fervent prayer? therefore goe to God, and intreate his favour, and though hee deferres, yet continue in prayer: for it may be the Lord alſo with-holds it, becauſe hee would have thee ſet an high prize upon it: which thou wouldeſt not doe, if thou ſhouldeſt obtaine it eaſily: but be not diſcouraged, continue thou to pray ſtill, and in the end thou ſhalt have it with a full hand.

Heare you mee, all yee that are upright and ſincere in heart, here is your comfort, continue thus to ſeeke Gods face, and all your ſinnes ſhall bee as if they had never beene committed by you: and what is ſaid of the ſinnes of *Iſrael* and *Iudah*, *Ier.* 50.20. *The iniquity of Iacob ſhall bee ſought for, and there ſhall none be found*: ſo ſhall thine be in the day when they ſhall be ſought for: Is not this a great and unſpeakeable mercy? A man ſhall bee as if hee had never committed ſinne: even as if hee were

Ier. 50.20.

were as innocent as *Adam* was in Paradise.

Object.

But you will object and say, can sinnes that have been committed cease to have beene committed, or cease to have been sins?

Answ. The efficacy of sin taken away in forgiveneſſe

Answer: tis true, that which is once done can never bee undone. All the acts remaine as things once done, so as it may be said, they were committed, and were thus hainous; when therefore it is said, *there shall be none*, the meaning is, they shall be of no efficacy, they shall never bee able to doe you hurt, as our Saviour said to his Disciples, *Luk.* 10.19 *You shall tread upon Serpents and Scorpions, and they shall not hurt you*, so I may say of sin, *it shal not hurt you*, because the sting is taken away in and by Christ; or as that fire in *Nebuchadnezzars* furnace, it had power enough to burne others, but not so much as to singe an haire of the three children, because *Christ* was with them; so those sinnes which would sting and shall sting others to death, because of their impenitence, yet shall doe thee no hurt, but fall off like the Viper off from Saint *Pauls* hand, but not hurt thee. It is an opinion of some, that GOD can see no sinne in his children, because, they say there are none (when a man is once in Christ) for to bee seene: But that is not the meaning of that saying, *God sees no iniquity in Iacob*: they are there, but as in a debt-booke crossed and cancell'd though the lines be drawne over, yet the summes may be read, yet so as they cannot bee enacted, or sued for, because they are crossed and cancell'd. A falling starre loseth its light by little and little, and when it comes to the earth, it goes quite out: so when sinnes

Luke 10.19.

begin

begin to fall from their proper element and Sphere, that is an unregenerate heart, where they had dominion and raigned and moved as in their Orbe, the light and influence of it decayes, and shall at length both in the guilt and power of it wholly vanish.

Caution. Sins of the Saints retained till actuall repentance.

I will also adde to this, this caution: the Saints must know that for all this, their sinnes are retained, till they actually repent againe, the Lords wrath is kindled against them, and they may feele such effects of it as may make their hearts ake. Thus the Lord met *Moses*, and would have slayne him in the Inne for neglecting that ordinance of circumcision; the sinne was not forgiven till he had humbled himselfe, and amended his fault; so GOD was angry with the *Israelites* that fled before their enemies, till the accursed thing was taken away: So when *David* sinned in the matter of *Vriah*, it is said in the end of that Chapter 2 *Sam.* 11.27. *The thing that David had done displeased the Lord*, and there was the wrath of a father against him, though not of an enemie: and when was it that GOD was well pleased with him againe, but when hee had humbled himselfe and repented? Therefore that you may have strong consolation, search and examine your hearts and lives, see that there bee no way of wickednesse unrepented of in you, before you apply all these promises, which then you may doe to your comfort.

2 Sam. 11.27.

Vse. 3 Exhortation to be humbled.

Somewhat is now to bee said, even to those whom before wee excluded; for the end of our preaching is not to shut them for ever out. If the LORD will bee mercyfull to our sinnes, if wee be hum-

humbled; there is an open dore for those that are without, a ground, to exhort them to come in. Come, and welcome. God is exceeding mercifull, and ready to forgive, and receive you. If any thing will draw men in, they are the promises of mercy; the Hue and Cry makes the Thiefe to flye away the faster.

The Proclamation of pardon brings the Rebels in, and what greater motive can wee use than this, that whatever your sinnes are or have beene, never so great in themselves and aggravated with never so many circumstances, yet if you will come in and humble your selves, and turne to God, God will bee mercifull to you. No matter what thy sinnes have beene: all the matter is, what thy humility is, what thy resolutions to confesse and forsake thy sinnes are; thy have not gone beyond that price which hath beene paid for them: And God will not only pardon their sins but also leave a blessing behind. If you indeed should come thus to any man whom you have offended, hee would say, what are you not ashamed to come to mee having wronged mee thus, to looke mee in the face? not to aske forgivenesse onely, but to aske such a kindnesse, such a favour at my hands also? how could you have the face to doe it? But the Lord, he never gives that answer, for he is not as man, *Ier.* 3. 11. *Though if a man put away his wife, and shee becomes another mans, hee will not receive her againe; yet returne to me, sayes God.* It is possible for men to commit such sins, that men cannot forgive, but *God* can pardon any. Ier. 3. 11.

You know the pernicious counsell which *Achitophel* gave to *Absolon*; *to goe in to his fathers wives*, to make an irrecoverable breach betweene his father and him, judgeing it such an injury, as *David* would never put up, *yet returne to mee sayes God.* God can pardon any, *I will scatter thy sinnes as a myst, and thine iniquity as a cloud.*

Some sinnes are small as mysts, some more great and grosser, as a cloud. Gods mercy is able to scatter both. Doe not say, oh I had beene a happy man, if I had not fallen into this or that sinne, I had then beene pardoned. Tis true, that in respect of Gods dishonour, it had beene better thou hadst not committed it; but yet this I will say, that in respect of obtaining pardon thou mayest bee happy notwithstanding: if thou humble thy selfe, this sinne will not barre thee from happinesse; but thou maist be in as good a condition after thou art come home as any other whose sinnes have beene smaller: and know that when thou art once come home, God looking upon thee in Christ, all thy sinnes displease him not so much, as thy repentance in and through Christ pleaseth him.

Quest. But how shall a man be perswaded of this Gods readinesse to forgive?

Answ. Gods readinesse to forgive. Consider that place, *As I live, saith the Lord, I will not the death of a sinner, but rather that hee turne from his wickednesse and live.* Hee hath taken an oath for it, that hee delights more in saving than in destroying; and you may believe him. Consider also what Christ was wont to doe in the dayes of his flesh: and hee is still as mercifull an high Priest

as ever: None were more welcome to him than *Publicans* and *Harlots*, that came with repentance to him; and he is as ready to receive us now as them then.

I doubt not but that Chriſt is willing, but what will God the Father do? *Object.*

It is certaine, that hee is not willing to have his Sonnes bloud ſpilt in vaine, which ſhould bee of none effect, if ſuch ſinners as you are ſhould not bee ſaved: Hereby the bloud of Chriſt is improved, that it is ſprinkled on many for great ſinnes. Thinke not therefore that God is backward to pardon, *Pſal.* 130.3,4. There are two arguments more to helpe us in this, *If hee ſhould marke what is done amiſſe, who ſhould ſtand?* none ſhould be ſaved. Now it is not his will that all fleſh ſhould periſh, and therefore hee will not take the advantage to caſt men cleane off for their ſinnes; againe, none elſe would worſhip him. *There is mercy with thee, that thou mayeſt bee feared:* It is his full purpoſe to have ſome ſervants to feare and worſhip him. Yea ſhall I goe further? God is not onely ready to forgive, but deſirous of it, yea hee is glad at the heart when a great ſinner doth come in: which is noted to us in the Parable of *the loſt ſheepe*, and *the loſt groat*: how did the woman rejoyce for the finding of her groat, and the Shepheard for his ſheepe? And likewiſe in the Parable of *the loſt Sonne*, how glad was hee when he heard that his Sonne was comming home, that yet had lived riotouſly and ſpent his goods? it was to ſhew, that GOD was ſo affected, when a great ſinner returnes to him. Beſides, he doth not *Reſp.* Pſal.130.3,4

onely say, if you will come, I keepe open house, I will not shut you out; but inviteth them, calleth them; yea more, sends his ministers to fetch them in; yea more, entreateth, beseecheth, commandeth, threatneth.

Object. But you will say, is it possible, that I should bee forgiven, that have committed so many sinnes, so great, so hainous, and continued so long in them?

Answ. 1 Cor. 6. 9. Yes, it is possible for you. Marke that place, 1 *Cor.* 6. 9. Hee reckons up as great sinnes, as can bee named. *And such were some of you, but now you are washed.* You see what kind of people there were forgiven, whence wee may gather, that those that are guilty of those sinnes now may bee forgiven as well as then, *such were some of you.* Whosoever thou art, it is no matter what thou hast beene; all the matter is what thou wilt bee. Put case, any of the old Prophets should come to thee, or any man in particular, and say, wilt thou bee content now to turne to GOD? if thou wilt, all thy sinnes shall bee washt away, and thou shalt bee made an heire of Heaven: it would cause him that hath any ingenuity, to relent and say, LORD, canst thou now bee so mercifull to mee as to forgive mee after all this? loe LORD, I will come in and turne unto thee.

I aske thee this question, whether art thou content to quit all thy sinnes presently upon assurance of being received, if thou dost? if thou answerest no, art thou not worthy to bee destroyed? if yes, is not this great comfort?

But

But ſome may ſay, if heaven gate ſtand thus wide open, I may come and bee welcome at any time. *Thou vile wretch*, that dareſt to have ſuch a thought! Doſt thou not know, that every ſuch refuſall of ſuch an offer is ſo dangerous, as it may put thee into hazard of never having the like againe? If the gate of heaven ſtood thus alwayes open, why then did God ſweare in his wrath of ſome *Iſraelites, that they ſhould never enter into his reſt?* and what is the reaſon that God ſaid of thoſe that were invited to the feaſt, but refuſed to come, that *they ſhould never taſte of it?* The reaſon is there given, it is ſaid, the maſter of the feaſt was full of wrath at the refuſall of his offer, both becauſe his love and kindneſſe was deſpiſed: that filleth a man with indignation, and ſo the Lord: and alſo becauſe the thing offered was of ſo much price; it being the kingdome of heaven, and the precious bloud of Chriſt. Therefore whenſoever ſuch an offer is made and refuſed, God is exceeding angry. There goes an axe and a ſword with this offer, *to cut downe every tree that will not bring forth good fruit.* Say not when you heare of this offer, I am glad there is ſuch a thing, I will accept of it another time, but it comes too ſoone for mee now. Conſider this, that the end of the comming of the Lord *Ieſus*, was not onely to ſave the ſoules of men; if onely ſo, then indeed this might have beene done at any time, even at the laſt: but his end alſo was, *Titus* 2. 14. *That he might purifie to himſelfe a peculiar people, zealous of good workes,* which is a greater end than that which went before in the

Refuſall of the offer of grace dangerous.

Tit. 2. 14.

verse, to redeeme us from all iniquity, to purchase to himselfe a people that should serve him in their life time: and canst thou thinke, that thou that hast served thy lusts all thy life time, shalt yet bee accepted at death? It is a common saying with you, that if a man bee called at the eleventh houre, hee shall be received: 'tis true, if thou beest called then first, and not before, as the thiefe, who was not call'd afore, was then accepted: but what if thou hast beene call'd afore, and hast not accepted, but put off till death? thy case then will bee exceeding dangerous. Againe, I aske thee, what is it makes thee resolve to come in at death? If love to Christ, then it would sooner; if to thy selfe, how shall such conversion be accepted?

Come we now to the last words.

And I will heale their land.

WE have these three points may be observed out of them.

Doct. All calamity is from sin. 1. *That all calamities and troubles proceede from sinne*; this I note from the order of the words: hee first forgives their sinnes, then heales their land.

2. *That if calamities bee removed, and sinnes be not forgiven;*

forgiven; they are removed in judgement, not in mercy.

3. *That if sinne bee once forgiven, the calamity will soone be taken away.*

For the first, all calamity is from sinne, troubles from transgression. In the chaine of evills, sinne is the first linke that drawes on all the rest; as grace is in the chaine of blessings and comforts. Consider this in all kinds of judgements, which wee may reduce to three heads. 3 Kinde of Iudgements

1. Temporall calamities, about the things of this life, they are all from sinne, both publike and private. What was the reason of *Salomons* troubles? The Lord stirred up an adversary against him, because hee departed from the Lord, and had set up idolatry: so the sword departed not from *Davids* house, because of his sinne with *Bathsheba*, and the murther of *Vriah*. So *Asa*, 2 *Chron.* 16. the Prophet tels him, *Hence forth thou shalt have warre, because thou hast not rested on the Lord.* I could give a hundred instances for this. 2 Chron 16

2. Sort of judgements are spirituall, which are much more grievous than the former; when a man is given up to his lusts, and to hardnesse of heart: and this proceedeth from some other sinnes that went before; and it is a sure rule, that you never see a man *given up to worke uncleannesse with greedinesse*, or to such open scandalous sinnes, but the first rise of it was his unconscionable walking with God in secret, as the Apostle *Paul* sayes of the Gentiles. *Rom.* 1. 20. to 24. That *because when they* Ro. 1. 20, 24.

knew God, they glorified him not as God, God gave them up to vile affections, So *Psal.* 80.11,12. *But my people would not hearken, and Israel would none of mee: So I gave them up to their owne hearts lusts, and they walked in their owne counsels.* As if he had said, I used all the meanes: they still refused, and would none of me, and therefore I gave them up. Seest thou a man given up to a lust, his heart so cemented to it, as hee cannot live without it? know this is in judgment to him for some unconscionable walking before, and not practising according to his knowledge.

Psal. 80.11, 12.

3 There is yet a judgement beyond these, when the Lord forsaketh the creature, and withdrawes himselfe from a man; which though men doe little account of, is the fearefullest of all others. The losse of *Gods* presence is a losse unvaluable. Take a man that makes wealth or honour *his God*, take that prop from him, and how doth his heart sinke within him? how much more, when the true God shall bee departed from a man? that God that is the God of all comfort, if hee bee withdrawne, the heart sinks into a bottomlesse pit of horrour; as when the Sun is gone, all things run into darknesse. All comfort is from some measure or degree of Gods presence, though men doe not take notice of it; which when it is taken away, there remaines nothing but horrour and despaire: when God was departed from *Saul*, 1 *Sam.* 16. hee from that day ranne into one errour after another, in his government, till hee was destroyed; and the cause of this was sinne; he had cast off the Lord, and therefore

1 Sam. 16.

the

the Lord rejected him. The like was *Caines* case, *Gen.*4. His judgement was, to bee banish'd from the presence of the Lord, which hee acknowledgeth to be an insupportable punishment, which hee was not able to beare. Genesis 4.

When any trouble is upon thee, sticke not in the rind and barke of it, but looke through it and beyond it, to the inward root of it; looke to sinne as the cause, and thou shalt finde it so: it may bee the immediate cause and instrument may bee some outward thing, some enemy of thy disgrace, some sickenesse, &c. but who hath permitted them to worke? is it not the Lord? and what is the motive of his permission but sinne? men may have many severall motives to doe this or that, but nothing moves the Lord but sinne and grace. When an enemy comes upon thee, say not, this man is the cause of this evill, but the Lord hath suffered him to worke, and sinne hath occasion'd this suffering, 2 *Chron.* 12. 5, 7. *Shishak* was but the *violl*, through whose hands God powred out his wrath; so I may say, sickenesse is but the *violl*, it is the Lords wrath that is powred out in it. Amend this common errour, that men are ready to seeke out the naturall causes of the evils that befall them: if it bee sickenesse, they looke to such a distemper in diet, or cold, &c. as the cause of it: so if they miscarry in any enterprize, what folly and oversight hath beene the cause of it? These are but the naturall and immediate causes, but Christians should looke to and seeke out to the supernaturall. When there came a famine upon the land of *Iudah* for three yeares, 2 *Sam.*

Vse 1. To see sin in all troubles.

2 Chr. 12. 5, 6, 7.

2 Sam. 21.1

2 *Sam.* 21.1. the naturall cauſe was evident, which was a great drought (for that famine was healed by raine afterwards) and ſo in thoſe hot countries famine came by drought alone, but *David* reſts not here, but went to the Lord, and enquired out the reaſon, the ſinne that ſhould bee the cauſe of it: And God told him it was for the ſinne of *Saul*, and his bloudy houſe in ſlaying the *Gibeonites*: as wiſe ſtateſmen, when they find a meane perſon in a treaſon, they reſt not there, but ſeeke further what deepe heads was in the buſineſſe, and who was the contriver of the plot. When *Iacob* ſaw the Angels deſcend and aſcend, he lookes to the top of the ladder, and ſaw the Lord there ſending them to and fro. Looke not to the ſtayres of the ladder, one or two that are next to thee, but to the top of the ladder, and there thou ſhalt ſee the Lord ſending one Angell to do thee a miſchief, another to be a Saviour to thee. If you ſay, how ſhall I know for what ſinne it is? Pray earneſtly, and enquire as *David* did, and as *Ioſhua* did, when he ſaw the people flie before their enemies, that God would reveale to thee the particular ſinne; and if thou canſt not find out the particular ſin (for it may bee ſome ſin long ago committed, or ſome ſecret ſinne) yet be ſure that ſin is the cauſe of it; for as in the works of nature, we know the vapours ariſe out of the earth, and aſcend inviſibly, but come downe againe in ſtormes and ſhowers which we are able to ſee, and are ſenſible of; ſo the judgements may be open and manifeſt enough, but not the ſins, but ſome ſecret ſin that paſt by thee without notice taken is the cauſe of it.

Learne

Vſe 2. Sin hard to find out.

Learne hence to ſee ſinne in its owne colours; ſinne is a ſecret and inviſible evill, and in it ſelfe as abſtractly conſidered, is hard to be ſeene of the beſt: therefore looke upon it as it is cloathed with calamities; and when you view it under the cloathing, you will have another opinion of it than you had before. If you ſhould know a man, who, wherſoever he comes, doth nothing but miſchiefe, poyſons one, ſtabs another, &c. and leaves every where ſome prints of his villany; how hatefull and terrible would he be unto you? it is ſin that playes all theſe reaks among us; if ſin come upon a man cloathed and armed with Gods wrath, as it often doth at death, then it is terrible. Why do we not look upon it thus at other times, but becauſe we doe not behold it in the fearefull effects of it, as then in the wrath due to it we doe? Sin is the ſame at all times elſe, but our fancy is not alwaies the ſame, as the body is alwayes the ſame, though the ſhadow bee greater or leſſer: that which we now count a ſmall ſinne, as ſwearing, and petty oaths, will one day bee terrible; ſuch a ſinne as was committed by *Ananias* and *Sapphira* would ſeeme ſmall, it may be, to you in it ſelfe alone, but ſee it cloathed with that judgement that befell them dying at the Apoſtles feete; ſo ſee the ſinne of *Ahabs* oppreſſing *Naboth*, which you may looke at but as doing a little wrong to a poore man, by a great man, but ſee it cloathed with *Ahabs* death, and the dogs licking his bloud, and it will appeare to be moſt hainous; ſo the prophaneneſſe of *Nadab* and *Abihu*, *offering ſtrange fire.*

Learne,

Vſe 3. How to remove croſſes.

Learne, that if you would remove the croſſe, you muſt remove the ſinne firſt. You may obſerve it in diſeaſes, that twenty medicines may bee uſed, and yet if you hit not right upon the cauſe of the diſeaſe, the patient is never the better; but if that be removed, the ſymptomes preſently vaniſh: ſo when ſome croſſe is upon us, wee ſet our heads, and hands, and friends aworke to remove it, but all in vaine, whilſt wee hit not the cauſe, and that is ſinne, which whilſt it continues, the croſſe will continue.

The reaſon why our peace and proſperity is entertained with ſo many croſſes and troubles is, becauſe our lives are interwoven with ſo many ſinnes. The cauſe of Gods unevenneſſe in his diſpenſations of his mercy towards thee, is the unevenneſſe of thy carriage towards him. Haſt thou a healthfull body, a ſure eſtate, many friends? Thinke not that theſe ſhall ſecure thee: ſee *Adam* in paradiſe, *Salomon* in his glory, *David* on his mountaine, which hee thought made ſtrong; and you ſhall ſee *Adam*, when ſinne had made a breach upon him once, quickly made miſerable; and ſinne bringing in upon *Salomon* an army of troubles after it; and upon *David* in the height, ſin bringing in upon him the hazzard of his kingdome, the rebellion of his ſonne: ſinne in a mans beſt eſtate makes him miſerable, and grace in the worſt eſtate makes a man happy. Saint *Paul* with a good conſcience was happy in priſon, *David* through faith was happy at *Ziglag*.

Obiect. But you will ſay, how is it, that calamities thus follow

follow upon ſinne? wee feele no ſuch thing: and thus becauſe it is deferred, the hearts of men are ſet to doe evill.

All this is to bee underſtood with this caution, that *ſinne when it is perfected, brings forth death,* and not till then. God ſtayed till *Ahab* had oppreſſed *Naboth*, and gotten poſſeſſion, and then when he was ſeene, God ſends the meſſage of death to him, *What, haſt thou killed, and alſo taken poſſeſſion?* Thus *Iudas*, he was a thiefe whilſt he kept the bag, and went on in many ſinnes in Chriſts family, and Chriſtlets him alone, and he goes on till hee had betrayed his Maſter; and then when his ſinne was perfected, and come to its full ripeneſſe, then at laſt CHRIST comes with judgement upon him. There is a certaine period of judgement, and if the Lord ſtay execution till then, thou haſt little cauſe to comfort thy ſelfe, *Eccleſ.* 8. 11, 12. *Becauſe ſentence againſt an evill worke is not ſpeedily executed, therefore the hearts of men are ſet to doe evill:* As if the wiſe man ſhould have ſaid, Goe to you, you that have peace, and comfort your ſelves in this, that whatſoever the Word and the Miniſters threatten, yet you feel nothing; yet remember that as ſoon as the ſin is committed, the ſentence goeth forth, (& therefore he uſeth the word *ſentence* to expreſſe this) though it bee not ſo ſpeedily executed, yet it goes forth at the ſame time with the commiſſion of the ſinne. The ſentence, you know, is one thing, the execution another; and many times there is (and ſo may be here) a long diſtance betwixt the ſentence of the Iudge, and the execution of

Reſp.

Eccl. 8. 11, 12.

of it: So as his meaning is, that execution is deferred. Therefore flatter not your ſelves; ſentence is gone forth, and execution will follow. For the amplification of this, that viſion of *Zachary* Zach. 5.2,3 ſeemes to make it good, *Zach.* 5. When ſwearing and theft had beene committed, Verſe 3. *Hee ſaw a flying roule*, Verſe 2. Which Verſe the 3. is interpreted to be *the curſe that goeth over all the earth*, for him that *ſtealeth and ſweareth*, Verſe 3. which curſe may bee upon the wing long ere it ſeizeth on the prey: but it goes forth as ſoone as thoſe ſinnes were committed, that is, the execution may be deferred: which is there further ſhewed in the parable of the *Ephah*, which ſets out (as there) the meaſure of the peoples iniquities, for ſo, Verſe 8. he ſayes, this is wickednеſſe, which untill it be filled, hath not the weight of leade laid upon the mouth of it, it being a long while ere God comes to execution, and not till their ſinnes are full, the plummet of leade being laid; as it ſignifies that then their ſins are ſealed up, with the waight of leade rolled upon them, that none might be loſt or forgotten, but God remembers them all: and then *hee ſaw two women come, and the wind was in their wings*, Verſe 9. that is, when their ſinnes are thus full, and their meaſure ſealed up, their judgement comes ſwiftly like the winde, and carries it into *Shinar*, and there this wickednеſſe is ſet upon its owne baſe, that is, in its proper place, a place of miſery, as hell is ſaid to bee *Iudas* his owne place. Sinne may ſleepe a long time, like a ſleeping debt, which is not call'd for and demanded for many yeares: but if a man hath not an

acquaintance,

acquaintance, the creditor may call for it in the end and lay the debtor in prison. It was forty yeares after *Sauls* slaying of the *Gibeonites* ere execution went forth, and vengeance was call'd for it. So *Ioabs* sin which he committed in slaying *Abner* (which was slaying innocent bloud) slept all *Davids* time, til *Salomon* came to the crowne.

Doe not therefore as ill husbands in debt, that suffer the suite to runne on from tearme to tearme, till they bee out-law'd, and pay both debts and charges, and all. Thy sinnes are a bringing *swift damnation, and it slumbers not:* it is on foote already, and will overtake thee, and meete at thy journeyes end, the end of thy dayes. Let it therefore be thy wisedome to take up the suite and compound the matter with God betimes, else thou shalt not onely pay the debt and smart for the sin it selfe, but for all the time of Gods patience towards thee, the riches of Gods patience spent, and beare all the arrerages, *Rev. 2. I gave her space to repent, but shee repented not*; God meant to make her pay for all the time he gave her to repent in. Revel. 2.

The next point from these words is:

Doct. Calamities may bee removed in judgement

That if the calamity bee removed, and the sinne bee not healed, it is never removed in mercy, but in judgement.

Hee doth here promise first to forgive the sinne, and then to heale the Land; so as if hee should have healed the Land without forgivenesse, it had beene no mercy. Because

Reaſ. 1. Becauſe ſinne is worſe than any croſſe whatſoever. If therefore hee takes away the croſſe, and leaves the ſinne behinde, it is a ſigne thou art a man whom the Lord hates. When a Phyſician takes away the medicine, and leaves the diſeaſe uncured, it is a ſigne the parties caſe is deſperate; or that the Phyſician meanes to let him periſh.

Reaſ. 2. Becauſe the Lord doth nothing in vaine; if therfore an affliction doth a man no good, it muſt needes doe him hurt; for that which doth neither good nor hurt, muſt needes be in vaine. That was a property of the Idols of the Heathens (which are called the vanities of the Heathen) that they did neither good nor hurt: And ſuch ſhould Gods actions bee. Therefore if the croſſe doth a man no good by healing his ſinne, it muſt needs do him hurt. You will aske what hurt? It doth *edificare ad Gehennam*, builds thee up to deſtruction. If you ſaw a corraſive applyed to the live fleſh, and to eate out that, and not the dead, you would ſay it were applyed for hurt: So if you ſee an affliction that workes upon the live fleſh, that wounds the heart with ſorrow, but takes not away the ſinne, ſuch a croſſe you would reckon not the medicine of a friend, but the wound of an enemy.

Vſe. How to judge of our eſtate. By this thou maieſt judge of thine eſtate, and of Gods love to thee, by the iſſue of thine afflictions. Tis true, that all kindes of croſſes fall alike to all, ſickneſſe, poverty, *&c.* upon the godly and the wicked; the difference is onely in the iſſue: The ſame Sunne ſhines upon all, but it hardens one, and it ſoftens another; and the ſame winde blowes upon all,

but

but it carrieth one Ship into an Haven, and dasheth another against a rock. Consider therefore whether thy afflictions brings thee home to the Lord, or whether it drives thee from the Lord upon the rockes. Tis a common observation, that when physicke works not, you say the party is mortally sicke: So when afflictions worke not, it is a signe hee is a man of death. If, as *Matth.* 7. Hee that takes not an admonition from his brother, is desperately wicked, either as a Swine to trample on it, or as a Dog to devour: How much more, when a man is admonished by God himselfe, and is worse after it? Now every affliction is an admonition from the Lord. In the fifth of *Esay* when God had pruned his Vineyard, and it did it not good; it was then at the next doore to destruction, and laying wast. If therefore thou hast had some great affliction, and now it is off; thinke with thy selfe what profit and good came to thee by it. Did it come from Gods providence, or not? if it did, there was somthing he intended, and which it did imtimate to thee: If thou then didst suffer it to passe by without taking any notice of *God* in it, or if thou didst, yet art not reclamed, God must needs be exceedingly provoked, he will suffer the tree to stand one yeare or so, to see if it will bring forth fruit, but if it doth not, then says, cut it downe.

There are certaine times wherein the LORD by affliction, shewes himselfe (as it were) to a man, makes apparitions, so as a man may grope after him and feele him, and take notice what hee would have. If such passe away, and no good is done, it is

no preſage of health, as is that ſickneſſe which comes by phyſicke, but of deſtruction; 'tis but as a drop of wrath fore-running the great ſtorme, a crack fore running the ruine of the whole building. Seeke not therefore in diſtreſſe, ſo much to have the croſſe removed, as the ſin, *Iames* 1. *Rejoyce*, ſayes the Apoſtle, *when you fall into ſundry tentations*; which hee would not have ſaid, if healing the ſin had not been the greater mercy, than the induring the affliction is grievous and dolorous; and if thou haſt an affliction on thee, ſay, 'tis beſt, I will be content to indure it ſtill, for God meanes me good by it: on the contrary, if thou laſheſt out, and yet art in health and proſperity, &c. and thy ſins ſtill continue, but thou art not afflicted, and God ſuffers thee to thrive in ſinne; it is a ſigne God will deſtroy thee, that hee leaves thee waſt as a vineyard, to bee overgrowne with briars and thornes.

And the laſt doctrine is,

Doct. 3. Sin removed, calamity removed.

That, *take away the ſinne, the croſſe will ſurely follow, and bee taken away alſo*: either it, or the ſting of it; ſo as it ſhall be as good as no croſſe. An Affliction conſiſts not in the bulke of it, but in the burthen. What is a ſerpent without a ſting? what is a great bulk, if it have no waight? God can ſo faſhion the heart, as that it ſhall not feele the burden of it.

Reaſ. 1. 1. Becauſe croſſes do come for ſinne. Indeed, ſome are not for ſinne, but for triall, for the confirmation of the Goſpell; ſome for the glory of God,

God, as that blindneſſe in the blind man; ſome for triall onely, as *Abrahams* offering up his ſonne, yet for the moſt part they come from ſinne.

2. God never afflicts but for our profit: ſo ſayes the Apoſtle, *Heb.* 12. *Our fathers after the fleſh corrected us*, not alwayes for our profit, but they out of paſſion oftentimes; but, *He for our profit*: Now when he hath thereby made us partakers of his holineſſe, and ſo we have ceaſed from ſinne, then he will ceaſe to afflict. *Reaſ.* 2.

It was otherwiſe (you will ſay) with *David*: *his ſinne was forgiven*, as *Nathan* told him, and yet the croſſe was not removed, for *his child died*, *and the ſword departed not from his houſe*. *Object.*

There is an exception in theſe two caſes.

1. Of ſcandall, when the name of God is blaſphemed: then though he forgive the ſinne, yet he may go on to puniſh for his names ſake. *Anſw.*

2. When we are not throughly humbled: for there may be true repentance, when our luſts are not enough mortified: God doth it, that the heart may be the more cleanſed. Thus *David Pſal.* 51. cries out of his *broken bones*, and why? his heart (he ſayes) was not cleanſed, and therefore hee prayes for *a cleane heart and a right ſpirit*.

This affords matter of comfort. When any judgement is upon us, we are apt to thinke we ſhall never be rid of it: but if thou canſt get but thy heart humbled, and thy luſts mortified, God will take away the croſſe. It is our fault to ſay, when we are afflicted, that we ſhall never ſee better daies: why ſo? is not God able to remove it? and if the *Vſe.* Comfort in afflictions.

ſinne be removed, he will be willing alſo. No man is in an hard caſe, but he that hath an hard heart: we are apt to think in all conditions, that what is at preſent, will alwaies continue; if we be in proſperity, we are apt to think as they in the Prophet, that *to morrow will be as to day, and much more abundant*; ſo if in affliction, to ſay alſo, that *as it is to day, it will be to morrow*, and ſo for ever. But know, that if you humble your ſelves, and turne from the evill wayes, God will take away the calamity. There is an excellent place for this, 1 *Pet.* 5. 6. *Humble your ſelves under the mighty hand of God, and he ſhall exalt you in due time.* When a man is humbled by God, let him humble himſelfe, and then God will exalt him; that is the due time, and he will not ſtay one jot longer. And that which I ſay of preſent affliction, I ſay alſo of croſſes for the future, which you may feare, that your ſinnes will bring;

That *if you humble your ſelves, and turne from your evill wayes, God will be mercifull to you, and heale you.*

(***)

FINIS.